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ARTHUR H. AND H. ALMA SWIFT.

JAMAICA  
AND  
FRIENDS' MISSIONS.

BY GILBERT BOWLES.

WITH AN INTRODUCTION BY  
HENRY STANLEY NEWMAN,  
EDITOR OF "THE FRIEND."

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*"Wherever men are there missionaries are bound to go."*

—Tapeso, of the South Sea Islands.

## INTRODUCTION.

JAMAICA is the largest of the British West India Islands, and as such has a warm place in the hearts of English Christians, as well as in the hearts of Americans. It is a mission field of exceptional interest to the Free Churches on both sides of the Atlantic. Besides the black and the colored population, and a sprinkling of Chinese, there are about 10,000 East Indians. Having myself traveled through India with its 300,000,000 people, I am in keen sympathy with these East Indians as colonists, whether in Africa or in the West Indies. They are an industrious, lovable, gentle people, saturated with religious thought, and, when converted to Christ, ready like the wise men of the East to lay their treasures at His feet. There are in Jamaica 924 Government Schools with an enrolment of 98,359 children. A large quantity of the land is happily in small holdings, no less than 70,740 plots not exceeding five acres. There are 29,719 deposits in the Government Savings Banks, proving some prosperity and thrift among the laboring classes.

Amid such a population there is an open door for an aggressive and evangelical church like the Society of Friends. For a long series of years our Society has extended missionary efforts to Jamaica, and the important missionary stations on the Island, the history of which will be told in the following pages, is the legitimate apostolic succession of these earlier laborers.

Africa and the Africans have rested for generations as the "white man's burden," and remain as such to-day wherever located. We are not now holding the negro in the cruel slavery of the past. Yet in many ways

there still exist social discriminations against the colored people that are contrary to the spirit of the Lord Jesus Christ. We owe a great debt of service towards those who have been so long oppressed. The mystery of hereditary tendencies may seem to cling to races. The blessing of Noah rested in Japeth and Shem, and the lewdness of Ham has too often clung to his descendants. But in the midst of the tendency to degeneration, there is in Fatherly love the regenerating power of the Savior of the world, who for our sakes was uplifted upon the Cross. Clustering round that cross were representatives of the families of men. Roman Europe commanded the cross to be erected. Semitic Asia provided the cross and clamored for the crucifixion. Africa in the person of Simon the Cyrenian, was "compelled" to carry it. The trilingual inscription typified the tripartite guilt, and prefigured the world-wide dominion of the Sacrificial King. And now the missionary spirit of the risen Christ burns in the hearts of consecrated men and women in the great Anglo-Saxon Republic of America, and wafts them across the sea to plant the banner of Emanuel in every corner of Jamaica.

The vision of this coming time thrilled the heart of Jesus when his first Gentile convert in Galilee, under the sense of his own unworthiness, came in the omnipotence of "great faith" saying, "*Speak the word only* and my servant shall be healed." The possibilities of man are illimitable when "by faith" they link on to the Omnipotent Savior, and thus become "workers together with God." And Jesus answered: "MANY shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of heaven." There is power

in "the word" spoken and written today, the power of God unto salvation to every one that believeth. I recently attended the great students' convention in London where 1,400 students, representing twenty-four countries, assembled under the banner of a united consecration to evangelise the world in the present generation. Such a pentecostal gathering of students from the leading colleges and universities of the world is a prophetic sign of the times in which we live. We are in the dawn of a new era of missionary activity without precedent in its dimensions. By the dissemination of accurate information this new zeal will be rightly directed by the Holy Ghost. God has many books for those to read who are gifted with an understanding heart. The Everlasting Father yearns over a prodigal world. He who sent his own great Missionary from heaven to witness and to suffer, is now sending forth his Spirit to incline the hearts of his redeemed people to tread in His steps.

HENRY STANLEY NEWMAN.

*Leominster, England, 25 April, 1900.*

## PREFACE.

The writing of this little book was undertaken at the request of the Missionary Board of Iowa Yearly Meeting of Friends. It is hoped that it may be helpful to individuals and to study classes desiring information in a convenient form concerning Jamaica, its people and its missions. In presenting a picture of the Christian work of the present time it seems necessary to give, for the background, a few strokes showing the racial, industrial, educational, moral and social life of the people. One cannot understand any missionary work without knowing the life of the people. The gospel journeys of Paul speak with new interest and meaning when one knows the audiences which he faced among the wilds of Asia Minor, in the commercial city of Corinth, or at the military post of Philippi.

The materials which have been of most value in the preparation of this work have been given by those who have returned from the field and by the present workers, who, in the midst of their labors, have taken time to tell briefly the stories of the past and to paint the lights and shadows of the present. For the geographical and historical parts, the Encyclopedia Britannica, a late copy of the "Government Hand Book," "Stark's Guide to Jamaica," the sketch of a traveler, "In Buckra Land," and the recent masterly treatise on "Black Jamaica," have been freely consulted.

The *use of the maps* will have *much* to do with the value which these brief chapters may give. Geography and history are like the Siamese twins.—to separate them means death to both. This is emphatically true of mis-

sionary history. If one reads of any event without knowing where it happened—not simply at what place, but where the place is—a veil is spread over the mental vision. To proceed without having the point settled is deadening to the spirit of inquiry. It is to wander out into the trackless forest without guide or compass. To follow carefully the map for one missionary book is worth more than the hasty perusal of a half dozen without getting a definite knowledge of the countries, mountains, rivers and cities mentioned, together with distances and directions. An hour spent with a good atlas sometimes means more to the cause of missions than to listen to the most enthusiastic appeal.

The geographical points should be clearly emphasized by those using the book as a text for study classes. For a course of ten lessons the following outline is suggested: First lesson, Chapters I and II. Second lesson, Chapters III and IV. Third lesson, Chapters V and VI. Fourth lesson, Chapters VII and VIII. Fifth lesson, Chapter IX. Sixth lesson, Chapter X. Seventh lesson, Chapter XI. Eighth lesson, Chapters XII and XIII. Ninth lesson, Chapter XIV. Tenth lesson, review.

Before going to press the manuscript was sent to Jamaica for corrections and suggestions from the missionaries in the field. Though causing some delay in the publication, this has been more than paid for by the valuable suggestions from Arthur H. Swift, Gilbert L. Farr and Alsina M. Andrews. To all of these the author is indebted, also to the members of the Missionary Board and to Dr. William L. Pearson.

In our own home prayer has often ascended to the Father for his blessings upon this little contribution to

missionary literature. Gathered, "here a little and there a little," it has been written midst the pressure of other duties. Though not written in the form of an appeal, its mission is to voice the soul cry, oft' unconscious, of those who ask in pleading tones, "Come over and help us"—not help us do Christian work, but *help* us.

BY THE AUTHOR.

*Penn College, Oskaloosa, Iowa, June 6, 1900.*

# Jamaica and Friends' Missions.

## CHAPTER I.

### THE LAND.

**The Name.**—The word Jamaica is probably derived from a compound Indian word, Xaymaca, denoting a "land of wood and water." Chabauan signified a water and makia, wood, combining into Chab-makia. Harmonized to the Spanish ear, it became "Chamakia," from which we get directly Jamaica.

**Position and Size.**—From Boston a voyage of five days brings one to Port Antonio, on the northeast coast of the Island. The first land sighted on the voyage is Watling's Island—San Salvador—where, upon a headland, a monument marks the supposed site of the first landing of Columbus in the New World. Jamaica lies directly south of Washington and east of the City of Mexico. Cuba is sixty miles to the north, its mountains forty miles inland being clearly visible. Lying directly in the track between the Isthmus of Panama, Europe and the United States, a ship canal across the Isthmus would bring to Jamaica a great increase in trade. The area of the Island, 4,207 square miles, is almost equal to that of Connecticut. It would take thirteen such islands to make a state as large as Iowa. Its greatest length is one hundred and forty-four miles. The width varies from twenty and one-half to forty-nine miles. Its historical importance cannot be estimated by its size.

**Surface and Drainage.**—The surface of Jamaica has been likened to the back of a huge turtle. Columbus in attempting to describe it took a piece of paper, crumpled it in his hand and put it on the table as a model. The Blue Mountains form a water-shed, running east and west through the center, with subordinate ranges branching off

on either side toward the coast. These again branch in every direction, cutting the whole surface into ridges with intervening springs and gullies. The highest point in Jamaica is Blue Mountain Peak (7,575 feet above sea level) toward the eastern end of the Island. There is a road to the top for ponies and mules. In the ascent the traveler thinks, "Wild round the steeps the little pathway twines." Above 6,000 feet the mountain is covered with the "forest primeval." From the summit one can view almost the whole Island. Four other peaks rise above 5,000 feet high. Half of the surface of Jamaica lies over 2,000 feet above sea level. The eastern end is the highest. Here the southern hill-slopes are easy of ascent, while the northern ones are abrupt. The largest tracts of level land are in the west. The rivers mostly run from the central mountain ranges north and south into the sea. The steep descent gives a swiftness which in times of flood makes them torrents of destruction sweeping everything before them. Few of these are navigable. The principal rivers are the Rio Grande, the Plantain Garden, the Black Salt and the White. The Cave and Hector's River sink into swamps and flow underground for several miles. Hector's River appears next to One Eye River. After another underground course it appears as Black River, which with its tortuous course of forty-four miles, is counted the finest river in the Island. While in this "Isle of Springs" there are more than a hundred rivers, there are in the west large tracts of unwatered land.

**Geological Formations and Soil.**—There are some evidences of the Island's volcanic origin. To volcanic influences may be traced the earthquake which in 1692 tipped Port Royal into the sea. Traces of intermittent volcanoes are found. The entire substructure is composed of igneous rocks. Above this are several distinct formations. Hills and mountains are often gigantic stone heaps, covered with a light coat of earth. Yellow,

red and white limestone, honey-combed and cavernous, covers five-eighths of the Island. Stone deposit makes the best coffee land. The soil of the lowlands is alluvial. Its fertility makes the valleys and coast-lands into beautiful and productive gardens.

**Climate.**—The range of altitude from sea level to mountain height gives Jamaica an almost unequalled variety of climate. In the lowlands the average temperature is about 80 degrees. At night the mercury ranges from 70 to 63 degrees. About Kingston the heat is great during the months of June, July, August and September. But the constant sea breeze, which the Spaniards delighted to call "El Medico," makes residence possible and often delightful. The nights are cooled for refreshing sleep by the breezes from the damp highlands. Clouds of mist encircle the mountains, producing showers, floods, and many products of colder climes. During the summer a few weeks spent in the higher altitudes, where the temperature ranges from 40 to 50 degrees, is a great recuperator of health and spirits. While the temperature of this "Isle of Summer" in any one place is remarkably uniform, with few sudden changes, there is great variety in the rainfall. The two rainy seasons, lasting six weeks, come with May and October. Day and night, for three weeks, the rain often comes in torrents, flooding all of the level land. In places it continues dry till the inhabitants sometimes suffer for water. The healthfulness of Jamaica is so much questioned by visitors that it is sometimes called the "grave of Europeans." But the leading life insurance companies in our country make no restrictions and no additional charges for residence in the Island. Many deaths have occurred because persons have gone from cold northern winters without proper precaution. Leading physicians of Jamaica state that one-half of the deaths of temporary residents, resulting from fever, are caused by intemperance. Dr. James H. Clark, a successful physician in the Santa Cruz Mountains, writes: "To any one suffering

from a tendency to bronchitis, inflammation of the lungs, pleurisy; rheumatism or dyspepsia, I do most earnestly recommend this climate." James H. Stark in his "Jamaica Guide," says: "For people of temperate habits Jamaica is as healthy a place for residence as any in the United States or England." Few countries are better supplied by nature for the regaining of health. Jamaica has some very remarkable mineral baths. There is a hot sulphurous spring at Bath said to be very beneficial. Into the public buildings and baths connected with this, hot mineral water is conducted alongside the water from a cold hillside spring. The warm saline bath at Milk River, with its large buildings, attracts many visitors. The great restorative is the pure mountain air, touching every nerve and fiber with new life.

**Vegetation.**—Pimento grass grows on the highlands, Bahama grass on the lowlands or coast, and in either place the coarse Guinea grass makes a luxuriant crop. It is perennial and rich, affording excellent pasture for cattle. Among the principal kinds of trees are rosewood, satin-wood, the spreading mahogany, lignum-vitae, ebony, logwood, Jamaica cedar, the large silk-cotton tree, the graceful cocoa, pimento—the berries of which are commercial allspice—various kinds of palms, bamboo, and cinchona, from the bark of which is obtained quinine. Ferns in moist shade reach from thirty to forty feet in height. Mosses cover the earth, rocks and trees with velvet drapery and ribbons of green and gold. Lovers of flowers find orchids, yucca, the evergreen aloe, delicate lilies, flowering shrubs and foliage plants. Along the hedges grow the "Black-eyed Susan" from "orange red to purest white." Begonias and tradescantias grow wild in the mountains.

Among the cultivated plants are the English vegetables, which grow well on the hills. cocoanut palms, yams, cassava (from the grated roots of which tapioca is made), beans, peas, ginger, arrow-root and maize. Oranges,

grapes, pineapples, bananas, melons, avocado pears, bread-fruit, tamarind, sugar cane, tobacco and indigo are cultivated extensively. Bread-fruit trees often grow along the road in public places. The baked fruit of this tree is counted delicious. It is largely used by the natives. The coffeeplant is beautiful with its masses of snowy blossoms.

**Minerals.**—Various kinds of marble, granite, ocher and manganese, the brittle reddish gray cobalt, and a form of arsenic are found. Copper ore is widely diffused, but on account of the expense is not extensively utilized. The iron and lead mines have not been very profitable. Traces of gold have been found near Clarendon.

**Animals.**—The ordinary domestic animals do well in Jamaica. There are few large wild animals. After a residence of several years a missionary said that he had seen few animals except the rat, the mouse, and the mongoose. The mongoose resembles the fox-squirrel in size, color and general appearance. It was introduced to exterminate rats. Since the rats go up trees in the day time and come down at night, "little mongoose" turns upon the chickens. It is also a great enemy of snakes, in some places almost exterminating them. While there are no venomous serpents, there are plenty of harmless snakes and reptiles. Scorpions and centipedes, though poisonous, seldom do any harm. The lowlands swarm with mosquitoes, ants and sand-flies. A kind of large red ant comes into the houses at night in such numbers as almost to take possession of beds and homes. Parrots, partridges, pigeons and guinea fowl are found. Besides the numerous kinds of water birds, Gosse in his "Birds of Jamaica," mentions twenty kinds of songsters. Pea doves are found along the river courses and roads. The ring-tail lives in the high mountains. The sportsmen welcome large flocks of teal and duck from the cold north. The sea fisheries have not been well developed, though all kinds of fish abound. Some of the principal kinds are the parrot-fish, yellow-tail, June-fish, grouper, and mul-

lets. In the rapids are the famous mountain mullets. In all the rivers crayfish, mudfish and eels are caught in bamboo baskets. Turtles are plentiful. Crocodiles are easily found. Holland fresh water pond is alive with them. It is unsafe for a man or a dog to sit down upon the shore in the cool of the evening. Of the many curious forms of animal life, one that always interests children is the "kitty-boo." It is a large lightning bug, which has sometimes served as a candle by which one could read or write. Zenas L. Martin once wrote home to his family by the light of a "kitty-boo."

**Scenery.**—Interest in Jamaica's romance and beauty awakens with the sight of its verdant mountains and the fragrance of its aromatic breezes. The Island abounds in caverns, waterfalls, rugged peaks, mountain forests, lonely vales, pastures of waving grass, tropical groves and flowering gardens. The scenery along the Roaring River in the parish of St. Ann, "the Garden of Jamaica," is full of interest. The river seems to be fed by underground streams which drain the Dry Harbor District. It is not affected by floods. The water, full of lime and silica, coats with deposit everything it touches. It has thus deflected its own course and formed its waterfalls. From the mouth of the river, shaded by groves of banyans and cabbage-palms, one ascends the stream through heavy woods to Emerald Pool. After a terraced fall of six feet the shallow stream plunges into this beautiful transparent pool fifteen to twenty feet in depth. Through its emerald tint, logs, twigs and leaves may be seen lying on the bottom and mountain mullet and crayfish sporting in the waters. Above this pool are the Falls of the Roaring River, the largest in the Island, nearly 150 feet in height, and 175 feet in breadth. Instead of a single stream the water divides into myriads of brilliant, foaming cascades. The Falls of Glen Haven are formed near the Friends' Mission by a western tributary of the Buff River. It is a succession of beautiful cascades, three of which make a

total fall of one hundred and twenty feet, dashing over the moss-covered rocks. The limestone formation of Jamaica, like the hills of Judea, makes possible large caverns. Cave Hall Pen on the north central coast, near Dry Harbor, is the chief one. Its two main branches are divided into numerous grottoes, domes and galleries. A torch light carried inside shows the beautiful stalactites and stalagmites formed by the dripping lime-water. The mountain scenery of Jamaica is charming. A sunset view from Blue Mountain Peak is a panorama of grassy plots, rugged crags, wooded slopes and purple hills. As the shadows fall, lights glimmer in the distant cities, while overhead stars twinkle through the feathery clouds that float in the clear blue sky.



*I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands.*—HENRY M. STANLEY.

## CHAPTER II.

### THE PEOPLE.

The **Aborigines** of Jamaica were Indians of a mild and gentle type. The same tribe also inhabited Porto Rico, Hayti, Cuba, the Bahama Islands and British Guiana—where they still dwell. To the fiercer tribes inhabiting the Lesser Antilles, some of whom are still found on the islands of St. Vincent and Dominica, Columbus gave the name of Caribs or Cannibals. The peaceful Arawaks of Jamaica had a simple patriarchal form of government and a religion with no large amount of superstition, embracing traditions concerning the creation and the deluge, and a belief in a future state. Under the rule of the Spaniards they were soon driven by galling servitude from their peaceful homes into the dreary mountain wastes. Hiding in caverns and rocks, hungry and weary, fearing to fish or hunt, the women carrying their little ones upon their backs, finally despairing of freedom, they returned and gave themselves up to their captors who distributed them among the settlers as plantation slaves. The sixty thousand Arawaks were extinct before the coming of the English in 1655. Some authors say that every Indian had disappeared within fifty years after Columbus landed in Jamaica.

**The Maroons.**—*Origin and Character.*—When the Spaniards were driven from the Island they supplied their fifteen hundred slaves with arms and sent them into the mountain fastnesses to shift for themselves and to fight the English. This band of fierce warlike men was composed of African negroes, whom the Spaniards had imported to take the place of the exterminated natives, and a mixture of the African and Indian. From their mountain retreats they made frequent raids, cutting off bands of English soldiers, burning villages and murdering the new settlers.

To them came many dissatisfied slaves of English planters. A favorite pursuit of the fugitives was hunting the wild hogs in the woods. From this custom the name Maroon is said to be derived, the Spanish word for young pig being *marrano*. Their language was a rude mixture of English and Spanish with the African dialects. They believed in Obeah, a form of witchcraft, and honored the Obeah-men. Polygamy was universal, woman being held as the property and slave of man.

*Their Fate.*—The Maroons continued to menace the English, who pursued them in their rocky retreats with soldiers, mercenary Indians, and packs of dogs furnished by the church-wardens. In 1738 a treaty was signed with the chiefs, according to which the Maroons were assigned 2,500 acres of land, free from taxation, with the privilege of self-government. After more than fifty years of quiet another outbreak occurred in 1798. The Maroons were again terrified into surrender when the Assembly sent in pursuit of them one hundred Cuban bloodhounds with their Spanish masters. Those who showed penitence and good behavior were allowed to remain on their land and in 1834 cast in their lot with the slaves. Six hundred others were transported to Halifax and land bought for them in the township of Preston. During the first long winter they were relieved from hunger and cold by supplies from the public stores. At the end of four years, during which time their idleness, superstition and polygamy were distasteful to the whites, it was decided to send them to Sierra Leone on the west coast of Africa, the British colony for liberated slaves, where the romance of their history is still being made.

**Negroes.**—*Importation.*—When the English took possession of Jamaica they found it almost impossible to do hard work in the heat of the lowland sugar plantations. Before 1786 as many as 450,000 slaves were landed in Jamaica, besides 166,000 that were sent to other

slave districts. To till the increasing fields for some time 5,000 continued to be imported annually.

*Liberation*—By the Emancipation Act of Parliament in May, 1833, all slaves within the British Dominions were to be freed and compensation given to their masters. More than one-fourth of the £2,000,000 appropriated to pay the slaveholders within British territory was paid for the 255,290 marketable slaves of Jamaica. Besides these there were 55,780 children, old people and runaways, for whom no compensation was granted. This act of emancipation created such bitter opposition in Jamaica that the Assembly threatened to declare independence from Great Britain, or to ask to be admitted into the United States. Contrasted with this was the joy of the freed slaves. On August 1, 1834, the children of slave families were freed. Universal liberty came at midnight, July 31, 1838. Waiting for that hour, under the leadership of James Philippo and William Knibb, were 19,000 men, women and children, kneeling in expectant prayer. J. J. Fuller, a minister of Jamaica, himself a child of slavery, says that on that night every negro on the Isle was on his knees. At the midnight hour hand-cuffs, whips and branding irons were placed in a coffin, the lid screwed down, and lowered into an open grave. The doxology was then sung and the people went forth to try their freedom.

*The Life of the Jamaica Negro* since the emancipation, has been as checkered as that of his brother under the stars and stripes. It has been a struggle with poverty where the waters swarm with fish and the fertile soil is rich in fruits and the luxuriant vegetation of a tropical isle. It has been a struggle with ignorance in the face of Parliamentary aid to education. Immorality has walked unabashed under the shadow of church steeples. Notwithstanding this the negro population has increased in proportion to the number of whites. This has continued ever since the possession of the Island by the English. In

1673 there were 9,504 negroes and 7,768 whites. In 1790 there were 261,400 negroes and mulattoes and 30,000 whites. At that date there was one white person to every nine negroes and mulattoes. According to the latest census the number of whites (14,692) is one to every one hundred. The same change has taken place in all the British Islands of the West Indies and in some of our southern states. The white man can not work side by side with the negro in a tropical clime. All attempts to employ white labor by colonists in the lowland fields have failed. Whites must seek the higher altitude oftener and use their intelligence in caring for the body and in directing the labor of others.

*The Characteristics* of the Negro in Jamaica are much the same as in other lands. He has everywhere, as a rule, the same careless, indolent, improvident nature, willing to let old Atlas carry the world on his shoulders while he laughs, chews sugar-cane and delights in his melodies and his religion. In districts where he has been left alone for some time the negro has permitted the old well-improved estates to lapse into ruin, while he sought at the hands of his degraded wife and children a temporary supply for his physical wants.

*Difficulties and Successes.*—It is hard for one who has centuries of civilization behind him and generations of cultured blood in his veins to enter into full sympathy with those who struggle against heredity, tradition, early education, habit, environment and the apathy and distrust of mankind. A few of the negroes in Jamaica have risen above these influences and proven what the gospel can do for men. Some have obtained wealth, position and education, and some have shown the beauty of Christlike lives and characters.

**The “Colored,” or “brown” people of Jamaica** are what we know as mulattoes. Some of these are well educated and possess property, which gives them a pass-

port into circles where, otherwise, their insolence would debar them. They are the cause of about nine-tenths of the disturbances at elections, Parochial Board meetings, and church gatherings. They are less teachable than the negroes. There is a mutual dislike between the two classes. The negroes and the colored people are all classed, in popular language, under the name of Creoles.

**The East Indians.**—*Importation.*—After the abolition of slavery, the negroes, in their love of independence, were not easily used in the large industrial enterprises. To remedy the difficulty in which the governing class was placed, a large number of East Indians were brought into the Island. The success of the enterprise has led to their constant use. New importations continue to be made. Their number is now more than two-thirds as great as the entire white population of the Island. They are most numerous in the region of Annotta Bay. They are brought over from India on the indenture plan. This, with all its disadvantages, at least frees them from the ravaging famines of their native land. The Government imports them and leases them to planters for a term of five years, for which the Government receives twenty-four cents per week, and the individual twenty-four cents per day if a man, and eighteen cents, if a woman. They board and clothe themselves, having free rent and medical attendance. After being bound to the estate for five years they become "free coolies," distinguished from "indentured coolies," and can go anywhere on the Island. During the second term of five years they may hire themselves to the planters, the Government still receiving for each one twenty-four cents per week from the employers. After that they are free, and can return to India or go where they choose. Those who intend to return home can not eat meat, lest on returning they offend the gods. After they are free, many of them engage in shopkeeping in Jamaica. Their economy and

business tact have almost taken this occupation from the natives.

*Racial Characteristics.*—The East Indians belong to the Aryan Race and represent one of the Old World civilizations. They are industrious and economical. Some are skilled artisans. With few tools, and they of the most primitive kind, necklaces and other ornaments are readily made from pieces of silver. The coolies are highly appreciated as field laborers and household servants. Employers say that they do more work than the negroes. They are not so strong physically, but are slender and supple and possessed of great endurance. With their clean-cut features and straight, black hair, high foreheads, thin lips and straight noses, many of them are good looking. Some of the children are pretty. One can not help admiring the little boy that comes into the school house pushing back the glossy black hair from his brow.

*Customs.*—The East Indians in Jamaica maintain most of the customs of their native land. Caste prevails, marking the age and rank of the individual with proper costumes. The women are decked with gaudy handkerchiefs and silver ornaments. One woman sometimes wears one hundred and fifty dollars' worth of jewelry in anklets, bracelets and a silver nose-button. In the evening the people sit upon mats in the open air and chant oriental music, keeping time with a drum-like instrument, hand-clapping, and tin bells. To mingle with them is to see Hindu life as it is upon the banks of the Ganges.

**Census—the Whites, the Chinese, and Others.**—Between 1871 and 1881 the population of Jamaica increased 133,337. Within the next ten years there was an increase of 56,681. The census of 1891 showed a total population of 639,491. Whites, 14,692; colored, 121,955; black, 488,624; East Indians, 10,116; Chinese, 481;

not stated, 3,623. The total estimated population for March, 1898, was 718,367. The Chinese nearly all came since 1881. They are numerous at Golden Grove. A Chinese business firm at Kingston has branch houses in several parts of the Island. Kingston also has a Chinese temple. The whites are mostly descendants from the old English planters. They have largely made the history of Jamaica. But the most careful students of the industrial, social and educational life of the Island believe that a new era is dawning in which the negro will take his place as a maker of the future.



*Duty makes us do things well; love makes us do them beautifully.*—PHILLIPS BROOKS.

## CHAPTER III.

### HISTORY AND GOVERNMENT.

**Period of Discovery.**—On his second voyage to the new world Columbus *sighted the hills of Jamaica* on May 3, 1494. Sailing southwest from Cuba the sailors beheld “the blue summit of a vast and lofty island at a great distance, which began to arise like clouds above the horizon.” After two days they landed on the northeast coast at the harbor now known as Port Maria. The Indians came around in their canoes and threatened to make opposition to the white visitors in the ships. The tact of Columbus led to a peaceful landing, in the harbor which so delighted the great explorer that he called it “Santa Gloria.”

*Voyage Around the Island.*—Having again put out to sea, a few miles’ sail toward the west brought them to Ora Cabecca. The opposition of the natives was overcome by cross-bows and a keen-scented bloodhound. Columbus took possession of the Island in the name of his great sovereigns, Ferdinand and Isabella of Spain, and called it Santiago. Having repaired his ships and gained the confidence of the natives he sailed on as far as Montegó Bay on the northwest coast. His voyage along the southern coast was greeted with kindness by the natives. An offer to accompany Columbus to Spain was made by an old chief and his family. The offer was not accepted, and the Spanish ships having almost encircled the Island, sailed away from a promontory on the southeastern coast, known as Morant Point, not far from Amity Hall, and disappeared on the bosom of the great deep.

*Second Visit of Columbus.*—Eight years later Jamaica again saw the face of a white man, when Columbus on his fourth voyage came with one hundred and fifty

men and four white-winged ships. They came this time not for the novelty of exploration, but were driven by winds into the port of Dry Harbor. Columbus wrote that "his people were dismayed and down-hearted, almost all his anchors lost, and his vessels bored as full of holes as a honey-comb." Searching for food and fresh water they sailed on to Don Christopher's Cave on the north-east coast. Here occurred the greatest tragedy of Columbus' life. His vessels, mere wrecks, filled to the decks with water, were chained together near the shore. The crew in thatched cabins were at the mercy of the natives. Fortunately these treated him kindly, and from their fertile land, in exchange for trinkets, supplied the hungry men with food till the store was exhausted. Diego Menendeth, the bravest of the officers, after securing from two Indian chiefs a temporary supply of cassava, fish and birds, went in an Indian canoe to Hispanolia, whence he embarked for Spain to secure vessels to rescue the shipwrecked mariners. Suffering from age, exposure and gout, imperiled by mutiny and famine, Columbus waited twelve months for the coming of Menendeth's ship from Spain. Spirits broken and health gone, the aged hero went back to Spain in poverty and friendlessness to await his death at Seville two years later.

**Spanish Rule.**—The Spaniards having thus added Jamaica to their New World possessions sent colonists, who in their new home were satisfied with a "lazy, luxurious, lotos-eating existence." There are few marks of their century and a half of ownership. In the most beautiful climate and the richest soil they made few large fortunes or permanent improvements. It was rather the unmaking of history by the annihilation of the aboriginal inhabitants. The Island was divided into districts and given to eight families of Spanish nobles. Diego Columbus, the son of the great explorer, selected the site of the first capital, Sevilla Nueva. It is now marked by a few stones on a plantation near St. Ann's Bay. Later,

St. Jago, now Spanish Town, was founded and continued to be the capital until after the Spaniards were driven from the island.

**The English Period.**—The first attempt at *seizure* of the Island began while Queen Elizabeth was reigning. This was the burning of the capital by Sir Anthony Shirley in 1590. Forty-five years the Spanish were unmolested by the English, and then Colonel Jackson with a small force, after slaying 700 Spaniards, withdrew from Spanish Town on the payment of an extorted ransom. Cromwell sent Colonel Venables and Admiral Penn, father of William Penn, with a fleet and army, who took Spanish Town (St. Jago), the capital, in May, 1655. From that time Jamaica has been under the flag of England.

*Colonization.*—The first task was to colonize the Island. The white inhabitants of these early days consisted of companies of soldierly Cavaliers and Roundheads, 1,500 settlers from New England, Bermuda, Barbadoes, and 2,000 girls and young men from Ireland. In 1664 there came from Surinam in South America 1,200 Dutch colonists who began the sugar producing industry. By this time the population numbered more than 17,000. Among the inhabitants were merchants, men of wealth, royal officials and courtiers; wild Maroons in the mountains, soldiers from the Royal armies, and pirates sailing the seas to plunder the Spanish ships that harassed the Island.

*Condition of the Island.*—Money was plenty; schools were scarce; political intrigues and rebellions were frequent; quarrels between England and the colonists kept up a constant turmoil, varied only by the invasions of foreign foes. In these troublous times came one man, Sir Hans Sloane, who, giving himself up to natural history, performed a lasting service to science and his adopted isle by placing a proper value upon peaceful pursuits.

*Some Royal Governors.*—Personal mention of some of the Governors will locate the most important events. Of the twenty-five royal governors who ruled Jamaica for the first seventy years of British possession, very few were at peace with the Island Assembly. Sir Robert Hunter, before leaving England in 1728 to act as governor, made almost the first careful study of Jamaican affairs. He so prevailed with the Queen's ministers as to win privileges for Jamaica, and hence the favor of the Assembly. One Governor, Admiral Knowles, in 1751 was burned in effigy for opposing the Assembly. Governor Lyttle (1762-1766) during the war between England and Spain, sent an expedition against Havana which came back with a booty of \$10,000,000. Under Governor Campbell's administration Admiral Rodney in 1782 saved the Island from an invasion by the French under Admiral De Grasse, who was direct from the American and French victory over the English at Yorktown. To this "best loved hero of Jamaica" there stands in the public square at Spanish Town a marble statue. On its removal to Kingston after the change of the capital, the citizens of Spanish Town raised such a clamor that the statue was brought back and placed in "Rodney's Temple" to keep watch over the city and to tell how Jamaica was delivered and England's honor retrieved.

The later history of Jamaica is full of interest. The emancipation of the slaves left great problems unsolved. The planters, though receiving a large sum for their slaves, paid the greater part to their creditors and were left with few laborers, poor machinery, low markets and mortgaged lands. Free trade, soon adopted in England, reduced the price of sugar in Jamaica one-half. The negroes were in a condition to contribute but little to the general prosperity. The public treasury in 1865 showed a deficit of £80,000. The tide seemed to turn in 1868 with the beginning of fruit-shipments from Port Antonio, the cultivation of cinchona on the Blue Mountains,

the revival of East Indian immigration and other favoring causes. A few years later there was a surplus in the treasury. Public buildings were repaired, the rural population was provided with medical attendance, and hospitals on the modern plan were constructed. The period of 1876 and 1877 marked another era in Jamaica's advancement. The population was increasing at this time at the rate of 7,000 per annum. To the Centennial at Philadelphia a creditable collection of products was sent. These brought Jamaica more prominently before the world. The next year Kingston, the new capital, was lighted with gas. Jamaica was admitted to the Postal Union and, as the result of a special commission to examine the condition of the children, the present educational system was adopted. In 1878-79 the telegraph and railway facilities were increased, and Jamaica connected with the world by cable lines. The Industrial Exhibition held at Kingston from January to May, 1891, was an event of great importance. In keeping with the spirit of the age it opened with great ceremony, conducted by Prince George of Wales, grandson of the Queen. Though a financial failure, it made the Island better known to the world and led to a continual increase in tourist steamers.

**The Outlook.**—Jamaica is now in the midst of one of the most decisive periods of its history. The development of industries, the relation between the different classes of inhabitants, the results of the present educational system and the progress of Christianity are problems of absorbing interest. The financial and political situation is critical. Coming to the Island when the Government was almost bankrupt, the present Governor has had much to do in adjusting difficulties. The Legislature has been reducing salaries (which absorb one-half of the taxes), abolishing offices, and uniting or closing schools. The people are still over-taxed and the price of goods has raised. The hope of the Island lies

in industrial development, popular education and practical Christianity.

**Government.**—*The Colony* of Jamaica, as organized for governmental purposes, includes the Morant Cays, the Pedro Cays and the Caymon Islands. Grand Caymon—the largest of the Caymon group—lies 178 miles northwest of the west end of Jamaica. The other groups lie south and southeast.

*Changing Forms.*—From the beginning of the English rule in Jamaica (1655) till the Restoration of Charles II. the Island was under military government. In 1660 a regular government was instituted with a Governor under appointment of the English Crown, a Council of twelve elected by the people and a Legislative Assembly. The latter first met in 1664 and for two hundred and two years continued to make laws for the Island, subject to the veto of the Governor. After the negro rebellion in 1865, feeling the need of a stronger government, the Assembly abolished the constitution and turned over the Colony entirely to the English Government.

*The Present Government.*—In 1884 the Queen's Council again gave to the Island a representative government. Under this plan, as modified from time to time, the Legislative Council consists of the Governor, who is President of the Council, the Senior Military Officer in command of the regular troops, the Colonial Secretary, the Attorney General, the Director of Public Works, the Collector General, ten others (or less) nominated by the Crown, and fourteen members elected by freeholders paying taxes to the amount of one pound and ten shillings. There is also a Privy Council, composed of not more than twelve members, who may advise with the Governor, but they can not exert any authority. For purposes of election the Island is divided into fourteen parishes, the division into the counties of Surrey, Middlesex and Cornwall being of little value. For each parish there is a

Parochial Board, consisting of the member of the Legislative Council from that district, and from thirteen to eighteen qualified voters. This Board manages all of the local affairs. Country villages have their constables. Policeman preserve order in rural districts as well as in cities. Life and property are as free from disturbance as in the United States.

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*"The Field is the World."*

## CHAPTER IV.

### INDUSTRIAL AND SOCIAL LIFE.

**Agriculture.**—In Jamaica crops grow the year round, though spring is distinctly marked. The climate, soil, and habits of the people favor agriculture rather than manufacturing. The only manufactured articles of importance are rum and sugar. Jamaica is sometimes called “the land of sugar, rum and spices.”

*Production of Sugar.*—For the first thirty-eight years of the present century “sugar was king.” Nearly all the tilled fields and some of the rough mountain lands were used for sugar. With the freeing of the slaves, the bitter hostility toward England, and a change of duty, the sugar industry rapidly declined. At present about one-fourth of the tilled land under individual ownership is given to the cultivation of cane, from which sugar and rum are made. There are one hundred and twenty-seven large sugar plantations, forty-seven of which contain more than 200 acres each. Every one of these manufactures rum. Some of the largest sugar estates are near Spanish Town. Sugar cane is grown from slips which soon grow into bunches. Many fields are irrigated by turning streams of water down the rows. When in the bloom, the soft, downy flowers are often used for pillows. The cane is mostly ground with water or steam power; a few mills are run by cattle. Many of the negroes manufacture sugar for home use by crushing the cane-stalks in a notch with a lever working somewhat like a pump-handle, and then boiling the pot of juice over a bed of coals lying on the ground. The “wet” sugar is worth about nine cents per quart.

*Fruit growing* is now the great factor in industrial prosperity. Jamaica oranges have commanded a good price in the United States since the great Florida freeze.

In the highlands they grow in perfection. One of the greatest difficulties has been to secure laborers who would sort and pack them so as to compete with the oranges of Florida and California. Lemons, limes and grape-fruit do well. Cocoanut groves cover 10,000 acres of the plains and hillsides near the coast. Beginning to bear at seven years old, they continue for a century to produce a hundred nuts a year. After a few years of cultivation, the tops are out of reach and the land may be sown in grass. Bananas grow best in a hot climate on the rich lowland plains. An inferior quality is grown by the negroes on the hillsides and carried to market on the heads of women. On the large plantations, the ground having been well plowed by eight or ten oxen, the plants are set every eight feet in the rows, which are ten or fifteen feet apart. With good cultivation they reach a height of ten or fifteen feet in one year. A crop of bananas is produced the first season. Having grown one bunch, which the skilled coolie lowers to the ground on its half severed stem, the worthless plant is cut down. But springing from its root another is nearly ready to bear, and two or three more are on the way. On account of the roots it is necessary to plow the ground and replant about once in seven years. Prior to the year 1886, when the first shipment was made from Port Antonio, only a few bunches were brought to our shores. With the use of steamers, instead of sailing vessels, it has become possible to ship large quantities to the United States and distribute them for general use.

The Boston Fruit Co., formed in 1887, with Capt. L. D. Baker as tropical manager, has been the principal factor in developing this important industry of the Island. Captain Baker is President and Manager of the Company, now known as the United Fruit Company. He has headquarters at Port Antonio, with telephone connections with the superintendents of their forty banana and cocoanut plantations. On their 60,000 acres of land



CAPT. L. D. BAKER,  
*President of the United Fruit Company.*

(owned and leased) labor a large number of negroes and six hundred East Indians. Eight hundred oxen do the plowing and six hundred mules transport the fruit to the ships. Annually they ship 5,000,000 bunches of bananas and 10,000,000 cocoanuts, besides coffee, cacao and pimento. One of their sixteen steamships leaves Jamaica every day for Boston, Baltimore, New York or Philadelphia.

*The coffee industry* is subject to very little uncertainty on account of price. The number of acres in

coffee in 1897 was 20,438. The largest plantations contain from 200 to 350 acres. Mandeville is said to be the finest coffee growing district. Coffee grows best on the upland. Its production is a delightful occupation in a cool, pleasant climate. The plants are usually placed in rows eight feet apart each way. A small crop is borne the third year. From the fourth to the thirtieth or fortieth year the trees produce a full crop of the purple coffee berries. After the cherry-like pulp is removed by a machine and the kernels washed in a tank, they are dried in the sun on large cement platforms. They are then run through a mill which tears off the horny covering separating the two halves of the berry. The cost of producing a pound of coffee is from five to seven cents. In the markets it is worth from sixteen to twenty-five cents.

*Phases of Agricultural Life.*—The great agricultural industries are carried on by white managers, with negro and East Indian workmen. The Government aids the introduction of many new fruits and plants by experimenting with them in the Public Gardens. Cinchona was first grown as an experiment in the "Hill Gardens," twenty miles north of Kingston, in the Blue Mountains. Two-thirds of the fruits, nuts and choice woods have come from foreign countries. The farming done by the peasantry produces only the necessities of life. The work in the field is done by hand. The most of the natives live in the lowlands and go up into the hills to grow their fruits and vegetables. They clear the ground with fire for their crops of sweet potatoes and yams. A single yam often weighs from ten to one hundred pounds. Corn is grown in the parish of St. Elizabeth. The coolie's main agricultural implement is his machete, shaped like a western corn-knife. Large parts of Jamaica have undeveloped possibilities, which in other places respond to an intelligent cultivation. There is much unsettled land in the parish of St. Mary, a district noted for its dye-woods and cocoanut groves. In the "Wilderness,"



near Port Maria, are many kinds of hard wood—excellent timber for furniture. These trees have turned the edge of many an ax. The wood is capable of the finest polish.

*Stock raising*, or “pen keeping,” as it is called in Jamaica, is an important industry. One writer speaks of some of the fine herds as equal to those exhibited at the English cattle-shows. Besides the ordinary varieties imported from England, the Hindu cattle are raised, in order to obtain the best working oxen for a hot climate. Some of the finest sights on the Island are the large cattle estates about Montpelier, with thousands of acres of grass and woodland. Milk is used very little. Unless sealed it sours before noon. Goat's milk is used in some places. The luxuriant Guinea grass, the most valuable for herds, was started from seed brought from the West African coast for bird feed. The horses are of a small variety. Little attention is paid to sheep. The Government has offered a bounty for the importation of certain breeds. Sheep must be sheared more than once a year on account of the continued heat.

Skilled *labor* is scarce. A day's work in the larger cities is ten hours; in the country, eight hours. Little work is done on Saturdays. The wages of mechanics vary from 54 cents to \$1.33. Men working as ordinary laborers get from 36 cents to 48 cents per day; women get from 18 cents to 24 cents.

**Internal Improvements.**—The *roads of Jamaica* are said to be the best in the world. The Island is encircled by the main road, fifteen hundred miles long. Wide macadamized roads cross the Island, connecting all the villages and towns. A tax of £3 per year on each buggy keeps the roads in good repair. Until within the last few years many lives were lost by persons attempting to cross the rivers when they were "down," or, as we say, "up." In some places where rivers are forded upright poles, on which are large red discs, mark the place on the opposite banks to enter and to leave the water in order to escape the treacherous shifting river bed.

The first *railroad* was built in 1843. A line fourteen miles long was laid from Kingston to a point near Spanish Town. At present there is a line 113 miles long, running from Kingston to Montego Bay via Spanish Town. Also one from Kingston to Port Antonio, a distance of seventy-four miles. Between Spanish Town and Port Antonio—a distance of sixty-three miles—there are twenty-eight tunnels. At all of the crossings there are gates for protection, and little houses for the watchmen. Seats on any train are secured by leaving an order at the Kingston postoffice. Children over three years old must pay half fare. Dogs must be chained and paid for at 3rd class rates. The *postal telegraph* lines are under the management of the Post Master for Jamaica. A line encircling the island was completed in 1891. There are several sections in the inland. The Rio Bobre Irrigation Canal makes possible the *irrigation* of 30,000 acres of land. This is promoting the cultiva-

tion of fruits, corn, grass and vegetables. Among the most important of the *public buildings* erected in recent years are the Court Houses, Hospitals, Boys' Reformatory at Stony Hill, Girls' Reformatory at Admiral's Pen, Boys' Industrial School at Hope, Girls' Industrial School at Shortwood, and the Government Printing House.

**Commerce.**—*Foreign Commerce* is carried on mainly with the United States and England. More than half of the exports are sent to the United States. Of the imports the United States furnishes more than 60 per cent of the articles for food and drink and Great Britain about the same percentage of raw material and manufactured goods. There is an increasing demand in Jamaica for foreign coal. The fruit trade, one-third of the total value of the exports, is dependent upon the market of the United States. Very little is shipped to Europe. The value of the exports is in the following order: Fruit, coffee, dye-wood, sugar, rum and pimento.

**Domestic Commerce and Currency.**—On the market days, Tuesdays and Saturdays, the peasantry go into the cities carrying their produce on their heads and on donkeys. When coming a long distance, they usually travel in the night to be at the market in early morning. In the Kingston markets may be found great varieties of fish, tropical fruits, poultry, meat and turtle. Fruits, vegetables and clothing are cheap. The standard of the currency is the pound sterling. One American gold dollar passes for 4s. 1d. Since 1876 the silver dollar has not been legal tender. The paper currency consists of the notes of the Colonial Bank.

**Domestic Life.**—The homes of Jamaica are as varied as the inhabitants. In the cities and on the large plantations are many beautiful homes. The gate-way through the unattractive wall which surrounds the premises, leads to picturesque gardens and lawns, beautiful

with tropical plants. Surrounded by tree-ferns, scarlet and yellow bloom, and flowering shrubs, stands the hospitable mansion with its broad veranda and sumptuous furnishings. Inside these homes are found the ease and luxury of English nobility. From the substantial homes of brick and stone it is an interesting transition to the wattled huts of the hillside. These are often made of panels of split bamboo, covered with rushes. They are plastered by throwing against the walls handfuls of mud mixed with grass, and smoothing with a trowel what sticks fast. The low thatched roof covers all that makes "home." Ready made beds and chairs are rarely seen. Not one home in a hundred has a time piece. Appointments are very irregular. The people think nothing of being several hours late. Clothes are washed in the rivers by soaping, then placing on rocks and pounding them with sticks. The mother does most of the work, in doors and out, while the father enjoys his pipe. The children, when together in groups, play "Jacob and Ruth," "Drown the Duck" and "Mongoose." Having formed in line, the "old hen" at the head attempts to defend her chicks from the "mongoose"—the deadly foe of the domestic fowls. The East Indians live in villages, five or six houses being grouped together. The houses have one room with an earthen floor, and the roof covered with cane leaves. There are no windows and few pieces of furniture. The room is made uncomfortable by the smoke from the clay stove, which has no pipe or chimney. The corn is ground by a little handmill, which reminds one of the parables of Christ. The grinder has two large stones with an iron rod passing through the center, around which the upper stone revolves. The people are naturally affectionate, though there is no real home life. Visitors are often kindly received, being treated to sweetened water, which is the evidence of hospitality. The domestic and social life of Jamaica cries loudly for the gospel of pure lives and happy homes.

## CHAPTER V.

### EDUCATION, LANGUAGE AND RELIGION.

**Education.**—*School Systems.*—According to the latest official census, out of a population of 639,491, only 114,493 could read. The number attending school was 99,769. Education is free, between the ages of five and fourteen, but not compulsory. The primary schools are conducted by the churches. They receive government aid according to the thoroughness of the work and the attendance. The Board of Education annually inspects each school and grades it on organization and discipline, reading, writing, arithmetic, elementary science (including agriculture and handicrafts), Scripture, geography and history, English, drawing and singing. On account of a dislike for hard work and the lack of a keen sense of personal responsibility the attendance at school is irregular. The average attendance for the schools of the Island is a little more than half of the enrolment. Pupils over fourteen years of age are not permitted to attend school to a teacher of the opposite sex. It is a common habit to be absent during the rainy season in October. A school of fifty or sixty will decrease to six or eight in a few days. The Jamaica High School and various private and denominational schools give opportunities for secondary education. To promote the cause of higher education, in addition to the regular college work scholarships are granted to winners in competitive examinations. These provide for a part or all of the student's expenses while pursuing advanced work in some college in Jamaica which prepares for the degrees granted by the universities of Great Britain. Thus in 1808 there were fifteen Jamaica boys and three girls who enrolled as students of London and Cambridge Universities. A few students have taken degrees in these institutions. Most

of the young people, however, are "content if dipped in a weak solution of accomplishment."

*Mental Traits.*—The mind of the Creole is slow to grasp a subject which requires logical thought. He is quick to draw general conclusions and remembers them well, but finds it difficult to make fine distinctions. Jokes and puns are not appreciated unless made very plain. Centuries of sinfulness and indulgence have tended to mental degradation. His love of music and brilliant colors is proverbial and somewhat redemptive. The mental characteristics of the East Indians are more favorable for solid educational work. Though belonging to one of the ancient civilizations, with Aryan blood in their veins, and possessing good memories, there are but few who are educated. Once in a while one is found who can speak several languages. The East Indians are quick to catch new ideas, keen in debate, shrewd to see a flaw in an argument, and to turn the point to their own advantage. They are capable of hard mental work and high intellectual culture.

*School Scenes.*—The school children of Jamaica are as interesting as those of any other land. They carry their books on top of their heads, sport at play time as other children, and study out loud during school hours. The number of pupils in a school is commonly from 100 to 200, all under one teacher, assisted by pupil teachers. School continues the entire year, except a three weeks' vacation at Christmas time, two weeks in August and perhaps one in the spring. The children have a joyous occasion at "breaking up" time—our "last day" incidents. Spelling bees with prizes, cakes, recitations, songs and games make the day memorable.

*Language.*—The English language is used by all classes. Whether one mixes with white planters, the negro peasantry, or the coolie laborers, the same tongue may be heard. But it is not always *classic* English. The mother tongue must be re-learned by the stranger. His

inquiry: "How far to the next village?" is answered by, "Plenty far enough, massa." The next negro says: "Not too far, massa, not too far." The traveler's heart is soon assured by: "Soon come, massa, soon come." The following selection from a conversation between a missionary on the field and an East Indian who had been in Jamaica three years will illustrate the English of the coolies. The missionary asks: "You ever do bad?" Komansing answers, "No." *M.*—"You never do *no* bad?" *K.*—"No, Massa, me never do bad." *M.*—"But you do bad sometimes; you tell lie, you tief, you knock, knock." *K.*—"Yes, massa, me do little, little bad—no too much; must do *little, little* bad." *M.*—"God him see you here (heart); you tink you do no sin, but God him see you here—him see ebery place." The East Indians who have lately landed speak only their native tongue. An interpreter is required for most of the East Indian work.

**Religions.**—*Christianity.*—The great majority of the people of Jamaica are nominal Christians. Religious pretensions are almost universal, but the real Christ-like life is rare. Three-fourths of the people have no definite church connections. Underneath a nominal Christianity the negroes (ninety-five per cent of the population) cover much evil and superstition. Sixty years ago the Jamaica negro was almost the same religiously as when he came from his African home.

*Obeahism*, a sort of fetich worship, is the terror of the negroes. This is a form of witch-craft brought from Africa. It is practised by the negroes throughout the West Indies and many places in America, though forbidden by the government. Not long ago negroes were found practising it in Boston. The center of the system is the Obeah-man, "usually a crafty old negro whose forbidding aspect and hoary beard, together with his skill in plants of the medical and poisonous species, have qualified him for successful imposition on the weak and credulous." For these the people have great reverence and

fear, resorting to them for the cure of disease, and predictions of the future. "The stoutest of them tremble at the very sight of the ragged bundle, the coffin, or the bottle, which are stuck in the thatch, hung over the door or placed on the door-step, containing parrot's feathers, blood, grave-yard dirt, coffin-nails, eggshells, etc." The enemies of the mission work have placed Obeah under the entrance to churches that "minister might fall from grace," and the children be kept from school. When one of the negroes thinks Obeah set for him, he believes he is beyond hope. Cheerless, sleepless, his appetite gone and strength failing, he is haunted with imaginable evil spirits till he sinks to his grave. In the days of slavery "whole plantations were almost depopulated." Through flogging is the governor's punishment Obeahism continues to haunt the life of the negro.

*Hinduism* is the religion of the larger part of the East Indians. It is the complete development of Brahmanism. It has been compared to "a great banyan tree covering all the philosophies and superstitions which had been known to the Indo-Aryan race." Originally it was almost monotheistic, a simple nature worship brought from the highlands of Central Asia by the Indo-Aryan conquerors of India. There was no idolatry, caste, transmigration, or widow-burning. The next change was the galling, oppressive system of the priestly Brahmans. They lived on the sacrifices exacted from other classes. In 500 B. C., Buddha rebelled against this and taught his system of ethics and self-righteousness. Later Hinduism combined all of these and other superstitions and philosophies. Certain elements of Mohammedanism and, in modern times, of Christianity, have been taken into the system. It may best be understood by comparing and contrasting it with Christianity. Its likenesses are: (1) It is a religion and not merely an ethical system. (2) It recognizes a divine revelation. (3) It appeals to man's intellectual nature by its philosophy. (4) Belief

in a Trinity. (5) Belief in a Messiah who shall restore truth and bring righteousness. But far greater are its differences: (1) God, Brahm, is unconscious, with no thought, feeling or moral attributes. (2) The soul of man is a mere emanation or reflection, as the shadow of the moon in the water. (3) The doctrine of transmigration makes life gloomy and burdensome, the highest hope being extinction. (4) There is no Saviour, and hence no salvation and no gospel.



*"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make;  
What heavy burdens from our bosoms take,  
What parched ground refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all the distant and the near  
Stand forth in sunny outline, brave and clear;  
We kneel—how weak; we rise—how full of power!  
Why therefore should we do ourselves this wrong  
Or others, that we are not always strong,  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with thee?"*

—ARCHBISHOP TRENCH.

## CHAPTER VI.

### A GENERAL VIEW OF CHRISTIAN MISSIONS.

**The Church of England.**—The Church of England was the first to begin work in Jamaica. The Island was divided into parishes soon after it came into the possession of the English. The work was at first mostly for the English planters, though there is now a large number of mission stations. It was more than a century after Jamaica came under English control before much effort was made to preach the gospel to the slaves. The Church of England was disestablished in Jamaica in 1870, religious liberty being granted. But to the present time other bodies of Christians are recognized only as "societies," not as churches. Forty-five years before the Act of Disestablishment, a Baptist minister was tried and convicted for preaching the gospel to slaves, without a license. At present the Church of England has one hundred and eleven churches, one hundred pastors, and more than 36,000 adherents—always much larger than the membership.

**The Moravians.**—Solicited by two English Christians who wished their slaves instructed, the Moravians were the first to begin work for the negroes. Zacharias Caries and two others landed in the parish of St. Elizabeth in 1754. For more than a half century there were few permanent results, though at first whites and blacks for miles around flocked to hear the gospel. "Oh, Jamaica, Jamaica," exclaimed Missionary Long, "dost thou think the Omnipresent will change his laws for thy corrupt custom's sake?" But the labor was not in vain. Slaves were uplifted morally, socially, and industrially. A Moravian slave was worth more in the market than others. Some showed great zeal in their new life. One aged man after knowing his sins forgiven, walked twenty

miles to hear the gospel, though scourged for the deed. A century later, an aged woman being asked how she could walk eleven miles to meeting, answered: "Love makes the way short." A special revival was experienced in 1860. Bibles were eagerly bought, dram-shops were deserted and many conversions resulted. Jamaica is now the most prosperous of the Moravian mission fields. Their work is mostly in the west end of the Island. They have a total membership of nearly 17,000, with 8,851 pupils in their seventy-four day schools, and two training colleges, one for women and one for men. Within the last twenty-five years the term of service for the missionaries, so often cut short by unhealthful conditions, has nearly doubled. The seal of the Moravian church has been stamped upon their work in Jamaica: "Our Lamb has conquered, let us follow him."

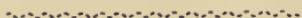
**The Wesleyans.**—Thomas Coke, ordained in England by John Wesley, was sent to superintend the work in America. Nine times he visited it in his journeys. Driven by violent tempests on one of his voyages, he landed on the Island of Antigua in the West Indies. In 1789 he visited Jamaica, preaching to the negroes and receiving from a few white families a request for missionaries. William Hammett was sent from England, followed by others. Dr. Coke himself paid two more visits to the Island before meeting his death in a voyage to Ceylon. The Wesleyans in Jamaica continued to be identified with the English Wesleyan Methodists, the headquarters of the Missionary Society being in London. After the freedom of the Jamaica slaves the work grew rapidly, spreading out from Kingston to Spanish Town, Falmouth Bay, Bath and other places in the interior. In the industrial depression following this revival period, many hastily erected booths fell into partial decay. A good work has been done for the people by the Wesleyans. They have in the Island nearly 25,000 members.

**The Baptists.**—In 1783 George Lisle, a negro from Georgia, United States, began preaching and gathering congregations of slaves in Kingston. His co-laborer and successor, also a negro, visited England to call for help. Advised by William Wilberforce, the English Baptist Missionary Society (which had twenty-one years before sent out William Carey) sent John Rowe to Montego Bay. The work was well supported and made rapid progress, although in the long fight for the freedom of the negro, the Baptists were severely persecuted. Within the Jamaica Baptist Union in 1879, there were 179 churches, with 34,140 members. These local churches are mostly self-supporting. There are numerous other Baptist congregations not connected with the Union. Calabar College at Kingston has sent out seventy-five ministers and one hundred and forty-eight teachers.

**The Presbyterians.**—At the request of some Jamaica planters the Scottish Missionary Society in 1823 sent out workers. Twenty-three years before this, two missionaries had landed at Kingston, but were soon taken off with fever. In 1847 the work of the Presbyterians was consolidated and placed in charge of the United Presbyterian Church of Scotland, which still controls it. There are now sixty churches scattered through ten parishes, with 11,247 members, and thirty ministers, eleven of whom are natives. For six years mission work has been carried on among the East Indians by trained catechists from Trinidad.

**Other Denominations.**—The London Missionary Society (representing the Independent churches of England) began work in Jamaica in 1834. After the Society ceased to be responsible for the support of the congregations in Jamaica, the Congregational Union was formed in 1876. This contains twenty churches with nearly 4,000 members. The “Disciples of Christ,” began work in Jamaica in 1858. After continuing the work in Kingston and the mountain districts for some time, it

was abandoned for several years, but revived in 1874 by the Women's Board. There are now twenty churches organized into an "Association of Christian Churches." The President, C. E. Randall, is the father of the "Palm-Tree Endeavorer," C. E. Randall, Secretary of the Jamaica Christian Endeavor Union. This Union, consisting of the societies of seven denominations, was visited by Dr. Frances E. Clark and wife at its seventh annual convention in March, 1899. There has been some work by other Protestant denominations. The Roman Catholics have twenty chapels in Jamaica. The record of Friends' work will be given in the following chapters. To read of so many denominations carrying on work for almost a century one might think that the Island ought ere this to have ceased to be a mission field. But while much deep spiritual work has been done, there has also been much surface work. The people are ready to cry "Lord, Lord," while continuing in sin. A church picnic with dancing and a booth for drinking is not unknown.



*The worst days of darkness through which I have ever passed have been greatly alleviated by throwing myself into some work relating to others.—JAMES A. GARFIELD.*

## CHAPTER VII.

### EARLY FRIENDS IN JAMAICA.

**George Fox and His Companions.** —The first account of Friends in Jamaica is a record of the death of Ann Robinson and Oswell Heritage, ministers who died during their visit to Jamaica in 1662. This was only seven years after the Island came into the possession of the English. John Taylor writing two years later says: "I stayed there alone two years. I preached the gospel in my own hired house at Port Cogway, and hired another at Spanish Town, then the capital city, and had meetings there also and several other meetings were settled in the Island." In a letter of George Fox, dated in 1672, and now in the possession of J. Bevan Braithwaite, of London, it is stated that the writer in company with William Edmundson, Elizabeth Hooten and others visited Jamaica in 1671. There was a "great conviction," among others a Justice of the Peace. "East, west, north and south, there was a great awakening." Elizabeth Hooten, an aged minister who had traveled much in gospel labors, died in Jamaica in 1672. William Edmundson, who was also one of this company, says that one meeting on the northern side of the Island was established at this time. George Fox in his journal says: "We had a quick passage to Jamaica, where we met our friend, J. Lancaster, and others, traveling up and down through the Island, which is large; and a brave country it is, though the people are many of them debauched and wicked. \* \* \* When we had been about seven weeks in Jamaica and brought Friends into very good order, and settled several meetings, we left." Eleven years after this visit William Edmundson returned. He says: "We landed at Port Royal (this was only nine years before the place was destroyed by the great earthquake) and came to John Wilmot's house to lodge. After having a meeting there we trav-

eled to many parts of the Island and had many meetings for the worship of God; also men's and women's meetings about church affairs." In 1696 many of those who had joined the Society of Friends moved to Philadelphia.

**Incidents of the Eighteenth Century.**—Thomas Chalkley (1707) held meetings in the three chief towns of Jamaica. He found "that the people were generally very wicked." It seems from the record of the times that the destruction of Port Royal was almost a repetition of the fate of Sodom and Gomorrah. "The city went down instantly with her young men and maidens, old men and children; with the wine of the feaster half drunk and the prayer of remorse half said; with unfinished curse, uncompleted crime, arrested cruelty in all its splendor and guilt." In 1709 Thomas Story found only three or four Friends in Spanish Town. At a mid-week meeting eight persons were present. Going to Port Royal, "one of the rudest and wickedest cities in America," he had a sober, attentive meeting at the home of Captain Hewet. Benjamin Holme, writing without date, tells of his kindly reception by John Griffith in Kingston. He "had several good meetings to which divers of other societies resorted." This is the last notice in the writings of early Friends concerning Jamaica. There is a record of at least three burial grounds used by early Friends: in Spanish Town, in Liguanea, a few miles northeast of Kingston, and in Lauvia near Black River. It is estimated that at the beginning of the eighteenth century there were about 9,500 Friends in Jamaica—three-fifths as many as the entire white population of the present time.

**Decline.**—It is a sad fact that there can now be found very few traces of these splendid results. One explanation is, that few of the early English settlers went to make Jamaica a permanent home. Many retired when they had acquired means. It is probable that many Friends left during the unsettlement caused by natural

calamities, raids of pirates, civil disturbances, and attacks of hostile French fleets. Some think that most of them returned to England at the freeing of the slaves in 1838. At this time the Island industries were paralyzed, the colonists discontented and heavily in debt. Besides all this, the luxury, vice, and worldliness of the colonists were not favorable to the spirit of Quakerism.

**Renewed Interest in the Island.**—Jamaica being the largest of the British West India Islands has naturally been an object of continued interest to English Friends. In 1837 Joseph Sturge and Thomas Harvey went to Jamaica to investigate the apprenticeship which was being tried as a substitute for slavery. They freely exposed the cruelty of the masters to public opinion. In 1840 Joseph John Gurney and John Candler paid a religious visit to Jamaica, followed in 1857 by Grover Kemp, his son Caleb Rickman Kemp, and William Holmes, who also visited other of the West India Islands, preaching the gospel to the free black population. The negro rebellion of 1865 increased the interest of English Friends in Jamaica by the new needs which arose. This was an uprising of negroes against the government, under the leadership of George W. Gordon. A severe drought had impoverished the people and the American Civil War had increased the price of imported breadstuffs. Several hundred of the negroes, armed with bayonets, sticks and muskets, attacked the Parish magistrates at Morant Bay, crying, "color for color, blood for blood." As a punishment for the atrocious massacre that followed, the Government ordered the houses and huts in the district to be burned, the people hunted down by the Maroons, and hundreds to be flogged and hanged.

The following minute of "a meeting representing the Religious Society of Friends held in London the 16th of First Month, 1866," will show the relation between this event and the revival of interest in Jamaica and the direction which it took: "This meeting has on this and several

recent occasions been introduced into feelings of great interest and sympathy on behalf of the colored population of the Island of Jamaica with reference to the low state of education among them, to their depressed condition by reason of the dearness of provisions, and other causes, and especially in connection with the severe measures adopted in the suppression of the late lamentable outbreak (which were disapproved by the British Government) in the course of which it is apprehended that many innocent lives have been sacrificed and that the homes of many others have been destroyed." As a result of this concern the meeting sent Thomas Harvey, of Leeds, and William Brewin, of Cirencester, to investigate the condition of Jamaica and to render assistance as far as practicable. The two persons named had already felt a call to this service. This work was placed in charge of the regular Committee on Negro Education, and a general subscription taken to meet the expenses. Two years later the committee reported the visit completed and assistance rendered to the amount of about \$2,380. This was distributed among ninety-three schools. The existence of many of the schools depended upon this assistance. About one-tenth of this was given to Calabar Training School, under care of the Baptists. Donations were made for domestic improvements and for supplying mission stations with reading material. The committee reported an "increase of religious concern amongst the people." The interest seemed to center in the educational work. There is now a good brick house in Kingston in which English Friends maintained a school until a few years before it was found by the Iowa Friends. This was several years after they had opened up missionary work in the Island. It was then in possession of a Congregational minister. In the development of the work of recent years English Friends have continued to manifest their interest by their gifts, their sympathy, and their prayers.

## CHAPTER VIII.

### PIONEER WORK OF LATER YEARS.

**The Call.**—In the autumn of 1881 Evi Sharpless made known to Iowa Yearly Meeting of Friends his call to evangelistic work in the West Indies. Stuart Monthly Meeting and Bear Creek Quarterly Meeting had already given their sanction to the proposed work. The Yearly Meeting believing the hand of God was in it, liberated him for the service and encouraged William Marshall to accompany him to the field. They sailed from New York early in November in Steamer Alvo. A rough voyage of six days brought them into Kingston Harbor—one of the finest in the world—on the south side of the Island.

**Beginning Work.**—The first meetings were held in historic Kingston and the neighboring localities of Half-way Tree and Gordon Town. A few weeks were spent in the high mountains with Henry Wolcott and wife, Presbyterian missionaries. The time was devoted to calling on the people in their homes, visiting the schools and holding meetings in connection with the mission. Early in the year of 1882 they returned to Half-way Tree, three miles from Kingston, and by invitation spent a few weeks at the home of an English Baptist minister, John Thompson. In February, William Marshall sailed for America, taking with him the Baptist minister's son, Alfred Thompson, who has since become an active worker with the Friends in Dakota. Wishing to retain the good will and cooperation of other bodies of Christians, Evi Sharpless next visited the annual Baptist and Wesleyan conferences held at Kingston. The credentials granted by his Yearly Meeting and by the United States Government led to a kind reception and an invitation to visit their mission stations on the Island. Each one of the missionaries in these churches usually oversees from one

to five mission stations. In connection with each station is a school usually taught by a native teacher, under the supervision of the minister.

**Itinerating.** —The work among these stations continued for about one year. Liberty to work freely with the school children was a great opportunity. This resulted in many gospel talks and seasons of prayer with them and their teachers. In nearly every circuit a series of meetings was held, leading to many conversions and admissions to the churches. Most of the people came on foot over the rough roads and stony footpaths, some of them several miles. In June, 1882, a meeting was held at Annota Bay, on the northeastern shore. The Baptist Chapel, with seating capacity for one thousand persons, was crowded full and the open windows were surrounded with groups of the lower class natives. In their eagerness to hear the gospel they were quiet and orderly. There was seldom a smile or a whisper. At the close of meeting the people crowded up to greet the messenger who had brought them glad tidings. Day meetings were held under a great variety of circumstances. The high mountains became temples to God and song and praise arose from the groups gathered in the valleys or along the seashore.

**Beginning of Cedar Valley Mission.** —Early in the year 1883 Evi Sharpless visited a high mountain valley toward the east end of the Island. On Sabbath morning he held meeting in an old plantation house on the Wallingford estate. The people were in need of spiritual help and earnestly solicited him to open a mission. Though the house could not be secured for further use, he left an appointment for another meeting in two weeks. In the meantime the people erected a temporary booth, covering the flat roof with green banana leaves. During the first meeting the audience was drenched with a tropical shower and a few days of hot sunshine rendered the roof worthless for shade. The upper floor of a large coffee house

on the adjoining Cedar Valley estate was soon secured for meeting purposes. This barn-like coffee house of the English planter was used for meeting and Sabbath-school purposes, and as a dwelling house till the erection of the mission building. The opposite corners of one room were cut off by low partitions for a sleeping room and study. Evi Sharpless boarded in the family of the owner, James Francis, and busied himself with the developing work. One of the first things was the organization of a candidates' class. In this almost all classes of inquirers met once a week and were taught from a Bible standpoint what true Christianity is, how to accept Christ, and what are the teachings of the church to which they wish to belong. The Bible-school and Sabbath morning meetings for preaching the gospel were well attended and led to the change of many lives.

**Jamaica the Mission Field of Iowa Yearly Meeting.—**

In the Autumn of 1883 the Missionary session of Iowa Yearly Meeting was attended by William Marshall, who gave a history of the work in Jamaica, and by Eliza C. Armstrong, of Indiana, and Isaac Sharp, of England, who created a deeper interest in the evangelization of the whole world. On the 10th of September, 1883, the Yearly Meeting adopted the following: "Resolved, That, in view of the demand for missionary work in Jamaica, the time has come for Friends to establish and support a mission station on that island, and we recommend that Friends of Iowa Yearly Meeting consider that their special field." The funds which had hitherto been sent to Mexico were henceforth to be sent to Jamaica. The Missionary Board was authorized to put this resolution into effect, the money for the purpose to be raised by voluntary subscriptions.

**The Workers in Waiting.—**Another one of the providential events in missionary history was also being wrought out. Jesse and Elizabeth R. Townsend, while at their home at Iowa City, had been called to missionary

work, with the thought of a possible call to the American Indians. They went to Yearly Meeting believing that the Lord would at that time indicate definitely their field of work. The appeal of Evi Sharpless for a teacher and general helper in the mission work seemed the voice of God calling them to the isles of the sea. Leaving home the last of November they reached Kingston on the 14th of December. As they went ashore a brilliant rainbow spanned the heavens and they looked upon it with a prayer that this might be as a prophecy of the halo of spiritual light which was to encircle their island labors. After three days of waiting under the hot sun of Kingston they started for Cedar Valley Mission, twenty-five miles to the northeast. A large part of the distance was traveled on horseback, the road leading along the bank of Hope River.

**Itinerating in the West.**—Soon after the arrival of the new recruits at the Mission, Jesse Townsend took charge of the building which had been commenced, leaving Evi Sharpless free for the evangelistic work for which he had been called to the West Indies. There was great need of this kind of work. His journeys at this time were in the north and west of the Island, the first work being at Brown's Town. Visits were made to the homes, and meetings were held in the valleys and on the mountain heights, in the open air and amid clusters of bamboo huts. Late in the autumn of 1884, after almost a year's absence, he returned to the Mission. He came in time to meet Josiah Dillon at Kingston, who landed on the 28th of November and went directly to Cedar Valley.

**Hector's River and Happy Grove.**—Leaving the three missionaries at Cedar Valley, early in January, 1885, Evi Sharpless went to the extreme eastern part of the Island to open a new work. He had previously visited this locality in the spring of 1882, and held a series of meetings in a Baptist chapel. Among the acquaintances then formed was the family of Doctor Waldron. Late

one Saturday evening, when he came the second time into these regions, Evi Sharpless reached this home. It was the Happy Grove property, since purchased by Friends and fitted up as the Girls' Training School. The next day being Sabbath, about ten o'clock the evangelist took his Bible and hymn book and with two little boys from the Waldron family started through the village of Hector's River to look for a place to hold meeting. This was a group of bamboo thatch-covered houses, stretching southward for one-half mile along the rock-bound coast. When nearly halfway through the village a crowd of about seventy-five persons was seen following in the rear. There were aged men and women, young people and children making up the eager congregation. On the left the people were streaming down the mountain side, along the footpaths that wound among the cocoanut palms. At the further edge of the village, the speaker stood upon a bank of earth under the rays of the tropical sun and gave out the hymn—

“Jesus the water of life will give  
Freely to those who love him.”

After singing, a beautiful deep shade was found and the gospel was preached from a high moss-covered rock. A larger number was present in the afternoon and many requested that a mission be established. Within two weeks the people had gathered sticks from the mountains and completed a booth sixty feet long and twenty feet wide, with a rainproof roof of cocoanut leaves.

**Amity Hall Mission Established.**—Five miles southwest of Hector's River lay Amity Hall. This village, in one of the neediest parts of the Island, was made another center of work with several outposts. At Amity Hall the candidates' class soon numbered eighty and the one at Hordley thirty-seven. In the middle of the week meetings were held at Dillon and Long Road. In May each candidate was examined personally and twenty

names sent back to Stuart Monthly Meeting as applicants for membership.

**New Helpers.**—In May, 1885, Evi Sharpless returned to the United States to plead the cause of Jamaica. Friends in New York, New England and Ohio Yearly Meeting at this time gave over fourteen hundred dollars. After attending Iowa and Western Yearly Meetings and raising an additional amount of about five hundred and sixty dollars, Evi Sharpless returned to Jamaica early in October accompanied by Timothy B. and Anna Hussey and Emeline C. Tuttle of New England.

The returning mission party brought with them from Boston a ready made chapel thirty-two by fifty and a mission cottage twelve by sixteen, with some articles of furniture. They landed at Port Antonio and shipped by small boats twenty-six miles down the coast. The next difficulty was to secure land for the new mission. James Duffus, who had possession of the land along the coast where it was desired to erect the buildings, had previously declared that he would never give the "Quakers" a foot-hold. In the face of this the buildings were landed. One evening after Evi Sharpless had lain down in his accustomed sleeping place the Lord gave him the assurance that if he would arise next morning with the first sign of dawn and call on the owner of the land he would give him a clear title for one acre for a building site. The land having been measured off on the desired spot and the deed recorded, everything was ready for the new buildings. To oversee the native workmen in the erection of these buildings was the work of Timothy B. Hussey, who managed it with grace and energy, teaching the people the much needed lessons of honesty and accuracy. On the last day of the year 1885, the chapel was dedicated, clear of debt, on land owned by Friends. It has since been known as Seaside.

**Movement of Workers.**—Feeling that their mission was accomplished the New England Friends prepared to

sail for New York on Steamer Alvo. Timothy B. Hussey, while active in Christian work, also took great delight in inspiring the people with a more enterprising and progressive spirit. Anna Hussey and Emeline Tuttle worked much among the women, visited families in the villages of Amity Hall and Seaside and took an active part in the busy work of the Sabbath. Their short stay on the Island made a decided impression upon the people. Evi Sharpless continued in the work at Seaside and Amity Hall for another year. Believing his work completed he then prepared for his departure, leaving in charge of the Amity Hall Mission, William Green, lately sent out from New York Yearly Meeting, and at Seaside Jesse and Elizabeth Townsend who had lately come from Cedar Valley. Evi Sharpless sailed from Port Antonio for Boston in March, 1887, having served for five years and a half as a missionary evangelist, laying the foundations for the three mission centers now occupied by Friends.



## CHAPTER IX.

### GLEN HAVEN MISSION.

**The Field and the Name.**—The first established mission of Friends in Jamaica was near the source of the Buff Bay River, in the southwest part of the parish of Portland. It is in a rough mountainous region, only a short distance from the main ridge of the Blue Mountains. The population of the parish is about 34,000, but only a small district comes under the immediate influence of the mission. With rough land and small plots for cultivation the people are less prosperous than in the fruit-growing lowlands. It is difficult to reach them in their mountain homes. But the gospel message often draws large numbers together. The mission in this region was first known as Cedar Valley, but since its revival in 1895 it has been known as Glen Haven, taking its name from the mission home which stands on the west bank of the river, two and one-half miles northwest of the Cedar Valley (now Cedar Hurst) school. It is a health resort in a region of romance and delightful scenery. New Castle, a few miles over the Blue Ridge, is the mountain camp of the white troops of the Government, the site being chosen on account of its healthfulness. Near the Mission Home are the beautiful Glen Haven Falls, murmuring in the forest.

**The First Resident Missionaries.**—The founding of the Cedar Valley mission early in the year 1883 has been related. To this new field of labor came Jesse R. and Elizabeth R. Townsend with their little boy, James Montclair, in the following December. David S. Taber and other Friends in New York gave them kind assistance previous to sailing and after landing on the Island. They found a congregation of about one hundred and fifty persons at Cedar Valley, gathering in one room of a large coffee house for weekly meetings. Most of these

attended the Bible-school. The large number in the candidates' class studied the Bible on a mid-week evening. Another class was taught singing by the owner of the coffee plantation. The congregation had learned many of the leading doctrines of the Society of Friends. Many had known a real change of heart and were bringing forth the fruit of the Spirit in godly lives. Others who made a profession of Christianity were inconsistent in life, though freely taking part in prayer and testimony.

**Completing the Building**—The first task before the new workers was the completion of the building for meeting and school purposes. The work on the house had been going forward under much difficulty, though kind assistance in meeting the expenses was rendered by Thomas Harvey and other English Friends. The people collected stones with their hands for the foundation. There was no sawmill on the Island. The only roads in that part of the country were winding foot-paths or bridle roads along the mountains, over which mules and donkeys carried coffee and other mountain products to the coast towns and villages and brought back the few necessary supplies. Timber from the mountains was cut down and all carried to the building site by faithful hands. The building was framed and completed without a professional workman. The rafters were made of crooked poles. Shingles were ordered from America and carried in "head loads" by the people from Kingston. The native women were awkward and many mistakes had to be rectified. This gave a splendid opportunity for the missionaries to show forth patience and to teach the people how to live under great provocation. When the building was completed a room in the front part, twenty by thirty feet was set apart for meeting and school purposes. The back part, ten by twenty, was divided into two rooms, and on April 14 became the home of Jesse and Elizabeth Townsend. After Evi Sharpless left them they had occupied his two rooms in the coffee house. There they were "happy indeed, not-

withstanding the dust of coffee cleaning and the noise of the ponderous water wheel."

**The New House and the Worshippers.**—On May 4, 1884, the first meeting was held in the new house. The Bible lesson in the morning on "Christ's talk with the woman of Samaria" was followed by an evening meeting, full of praise and thanksgiving. The people were very thankful for such a place to meet and worship God. The meetings were times of blessing and growth. Jesse Townsend, though not a recorded minister, was much blessed in giving Bible lessons and talks on practical Christianity. He was often followed by his wife who gave additional texts or illustrations. Many others frequently engaged in prayer and testimony. Under date of March 3, 1884, we find this note: "The meeting was quiet and orderly. George Manhurtz testified feelingly of the Lord's dealings with him. The Spirit's work upon his heart as related was very encouraging. His appeal to the unconverted was earnest and touching. John Steele followed with thanksgiving and prayer. Subjects dwelt on were: 'Thou hast given a banner to them that fear thee, that it may be displayed because of the truth' and the importance of holy living—'Let your lights so shine before men.'" August 31: "A very good meeting. Subject 'Trust.' While the meeting was in progress a thief was planning to steal our horse, so we are left on foot again." In a little over a month the horse was brought back "a mere shadow of the animal which was stolen."

**The First Monthly Meeting.**—Evi Sharpless had already sent the names of some applicants to his home monthly meeting at Stuart, Iowa, and they had been received into membership with Friends. Jesse and Elizabeth Townsend sent some names to Springdale Monthly Meeting. Uniting their own names with these, they became charter members of the first Monthly Meeting. It was organized on July 4, 1885, with a membership of

sixty-one. It was the means of creating a deeper interest in the work of the church and helped to make the members realize their responsibility. The non-observance of the so-called sacraments caused much opposition in the beginning of Friends' work at Cedar Valley. It required courage and firmness on the part of the members to resist the spirit of persecution. The ministers in charge of the English churches on both sides of the mission were opposed to any infringement upon their domain. The spirituality of Friends' worship made itself felt and became a recognized factor in the country. One little negro boy in reply to the query what he had learned from a Bible-school lesson replied, he had learned "that Jesus baptizes with the Holy Ghost."

**Manifold Activities.** —Missionaries in Jamaica, as in other countries, find that they must be ready to do what their "hands find to do." A day school was opened in the new building on the 12th of May with twelve pupils under the care of Jesse Townsend. During the next year school was in session nine months; largest enrolment fifty-one, with an average attendance of almost one-half that number. The patent desks, carried by the members of the congregation from Kingston—a distance of twenty-five miles—were probably the first ones on the Island. Other lines of work were carried on in connection with Candidates' Classes, Temperance Meetings, Bands of Hope and Sabbath afternoon Bible Readings. Open air meetings were kept up for four months while Josiah Dillon was at Cedar Valley. He engaged actively in the ministry in the regular meetings during his sojourn. Jesse Townsend had special gifts for personal work with the people. He was a real peacemaker and found many opportunities to settle disputes and quarrels. His wife spent much time with the women. She had a class of twenty women in the Sabbath-school, many of whom could not read. All of these varied forms of ministry were performed in that faith



*Glen-Haven Mission Home.  
Cedar Hurst School House.*

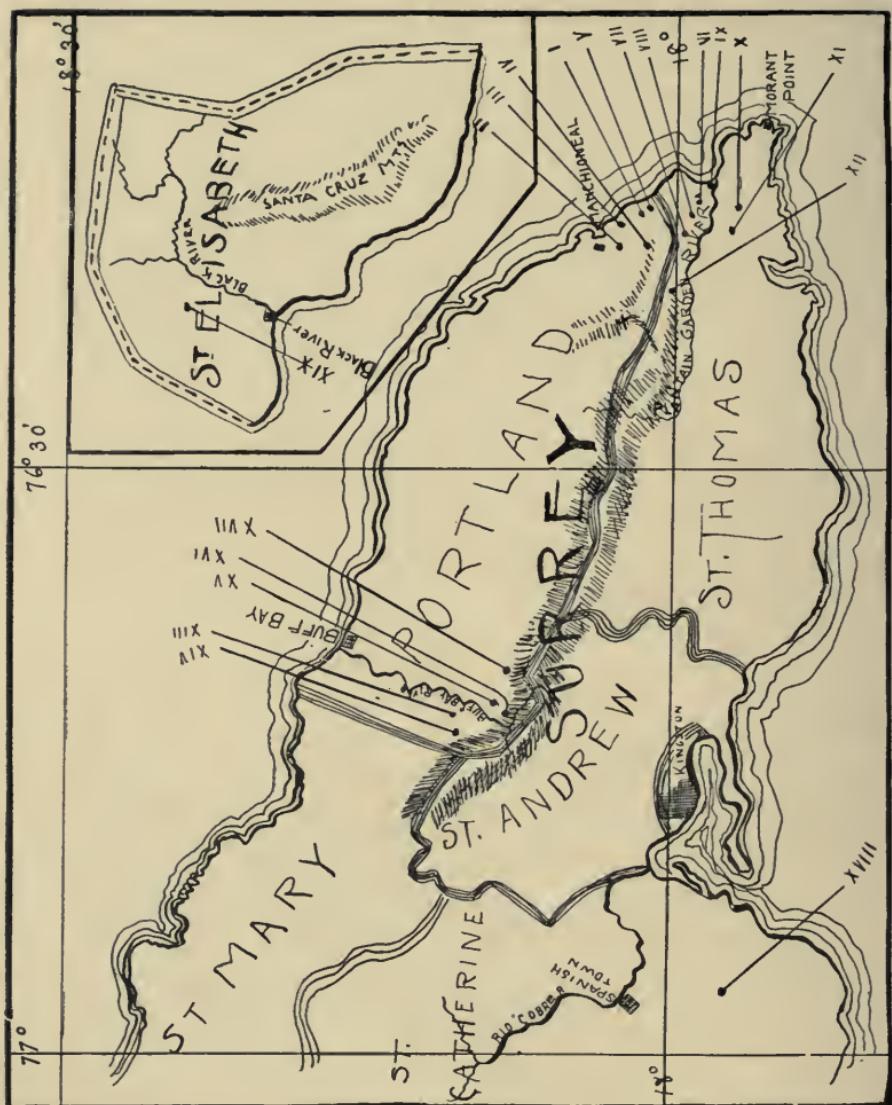
and sweetness of spirit which win men and women unto God.

**The Glen Haven Home.**—During the second year's work the Glen Haven property, two miles from Cedar

Valley meeting-house, was purchased for \$800 by the Missionary Board for a Girls' Training Home. It was a twenty acre tract with good buildings, palm trees, orchards of tropical fruits, and eight acres of land for tillage. From this time Glen Haven was the home of the missionaries. A number of girls were taken into the mission home and soon showed signs of development. They attended the day school at Cedar Valley four days in the week, the other two being given to sewing and housework. The house was well furnished. With its happy inmates it made a beautiful home in the midst of a people who so much need an object lesson in domestic life.

**Movement of Workers.**—On account of the dampness of the mountain air, with its tendency to aggravate the asthmatic trouble of J. R. Townsend, it was decided that the family should remove to the coast and engage in the work at Seaside. In the autumn of 1886 the Women's Foreign Missionary Society assumed the management of the work at Cedar Valley and in December sent out John C. and Esther A. Hiatt to take charge of the mission at Glen Haven. Previous to their arrival at Glen Haven, Reuben L. Roberts, Elizabeth Townsend's brother, had been at the mission for some time. For six months he taught the Cedar Valley school, being compelled to resign on account of failing health. The further work of Jesse H. and Elizabeth Townsend will be mentioned in connection with Seaside Mission.

**The New Workers.**—The new missionaries found some discouraging features when they reached Cedar Valley. Jesse Townsend's little boy had been ill for some time, and the family removed to Seaside as soon as they could be relieved by John and Esther Hiatt. The day school at Cedar Valley was closed when the latter arrived. There was a monthly meeting with about thirty members. The smallpox in some of the families had decreased the attendance. The meeting and Sab-



Map of the east end of Jamaica and the parish of St. Elizabeth, showing the location of Friends' Mission Stations. (See key on opposite page.)

## KEY TO THE MAP.

<i>No.</i>	<i>Station</i>	<i>In Charge of</i>
I	Seaside— Home Church Day School	Arthur and Alma Swift Arthur and Alma Swift Sada Stanley
II	Dillon	Charles Sylva
III	Long Road	George Leslie and Fred Moodie
IV	Haining	Alsina Andrews and Georgia Griffith
V	Happy Grove School	
VI	Amity Hall— Church Day School	Arthur and Alma Swift Florence Baker
VII	Wheelerfield	Mary E. White
VIII	Hordley	Florence Baker
IX	Holland Bay	H. Alma Swift
X	Golden Grove— Day School	Mary White and Sada Stanley Mary E. White
XI	Amity Hall Mission Home	Native Workers
XII	Retreat Mountain	Gilbert and Anna Farr
XIII	Glen Haven Home	Gilbert and Anna Farr
XIV	Lancaster	Gertrude Marriage
XV	Cedar Hurst Day School	G. L. Farr and Gertrude Marriage
XVI	Regale	Gilbert and Anna Farr
XVII	Wallingford	
XVIII	Salt Pond	
XIX	Middle Quarters (St. Elizabeth)	Stephen Stewart

bath-schools were regularly held after their arrival and well attended until they were quarantined on account of smallpox. The new workers did considerable work in the outposts, holding meetings and visiting families. They did not attempt to organize new meetings, thinking the field sufficiently occupied by other churches. The day school was opened up by William M., son of J. C. Hiatt, and continued through the year with good attendance, except while under quarantine. During the summer of 1899 an incident occurred which reminds one that the results of such work reach far into the future. In June, 1899, a young man by the name of Elisha Pawnall was received into membership at Glen Haven Monthly Meeting. When a boy he attended the school taught by William Hiatt and during the long years when work was suspended he did not get away from his early impressions. The adopted daughter of J. C. Hiatt, Louie Buffkin, taught the girls sewing and housekeeping. They were both active in Sabbath-school and church work. Considering the surroundings at Glen Haven unfavorable for a self-supporting Girls' Training Home, John C. and Esther Hiatt recommended that the Board try some more accessible location, where the land could be cultivated with plows, and wagons could be used for carrying things to and from school. Since such arrangements could not be made at that time, the Board put the station under the charge of Seaside Mission and John and Esther Hiatt returned to Iowa.

**A Deserted Field.**—The late missionaries left Glen Haven in time for Iowa Yearly Meeting in September, 1887. In December of the same year, Mary Dillon, on her way from Kingston to Seaside, visited at Glen Haven. She found a group of Friends trying to keep up the meetings at Cedar Valley, with Obadiah Maloney as leader. The people were piteously asking, "Who is coming to help us? Can't we have someone?" The sad answer was given that no one was ready. The occasion-



Jesse R. Townsend J. Montclair Townsend Elisabeth R. Townsend  
Esther A. Hiatt Eva Sharpless John C. Hiatt  
Loutie Bufkin (deceased) William M. Hiatt

al visits of Josiah Dillon made the people hungry for regular gospel ministry. But the workers at Seaside were already overworked and could do but little for this field.

lying in the mountain district fifty-five miles away. By the terms of the lease the lot on which Cedar Valley meeting-house stood reverted to the owner of the estate when Friends failed to support a day school. By the payment of a small rental it was secured for meeting purposes for some time. Month after month the little group longed and prayed for some one to teach them and lead them on in the things of God, but no one came. Finally hope ceased, a closing minute was made and the meeting disbanded.

**Reviving Years.**—After almost eight years of desolation, Charles Sylva, a native worker at Seaside, having had this field laid upon his heart and receiving the approval of the Board, left his widowed mother and sisters at home and entered upon his work at Glen Haven in April, 1895. In July of the previous year Gilbert L. Farr had visited the field and studied the conditions. With difficulty he found a few traces of Cedar Valley Monthly Meeting which, when Jesse and Elizabeth Townsend labored there, contained more than sixty members, many of whom were active workers. Glen Haven, the mission home, still remained the property of Friends without encumbrance, though sadly out of repair. The occupant, the last clerk of the Monthly Meeting, produced the records and they looked over the list of former members. Death had taken some, a few had united with other churches, more had moved out of the valley, while some remained loyal to Friends, hoping that the work would again be revived. Receiving the encouragement of Zenas L. Martin, a member of the Missionary Board, who on his first visit to Jamaica came to Glen Haven in the Spring of 1895, Charles Sylva began earnestly looking up the members scattered among the hills and valleys. He held open air meetings in various places and tried to bring new life into the Christian cause. During the winter of 1895 Arthur Farr also engaged in the work until compelled to return to America

for treatment of his eyes. In August, 1896, Charles Sylva was married to Joanna Brown, a member of Seaside Meeting. She proved to be an efficient helper in the work. They continued the work together until the coming of G. L. Farr. Returning then to Seaside, they have rendered valuable service in keeping up the work at the out-stations.

**Hindrances and Plans.**—There were many obstacles to meet in reopening the field. Perhaps the greatest was the attitude of those who retained their membership with Friends. Having little hope that the work would be permanent, many of them held back, waiting to see the outcome. The community in general had lost confidence in Friends, and it is not strange, in view of the long neglected work. There was no house for worship; no lot could be secured for a booth and out-door meetings were very difficult. Family visiting in the mountains was slow and laborious. But patient, loving labor restored confidence, and prayer and hard work secured meeting places. The original plan of work was to let the meeting-house at Cedar Valley be the center to which the people could gather from the villages of Wallingford, Regale, Lancaster and Spring Hill, the farthest one—Wallingford—being distant only three miles. But as nearly all of the members now resided at Wallingford it was natural to begin meetings there, at the home of Collin Albert, one of the first to welcome the reviving work. Meetings were also commenced at Regale and Lancaster and held when the weather would permit out-door gatherings. Charles Sylva's wife conducted Sabbath-school at Lancaster. It was well attended and she was much loved by the children. As the work began to show promise of permanence, the people felt it necessary to secure buildings.

**Answered Prayer.**—In reentering the Glen Haven field there have been unmistakable evidences that our Heavenly Father knows this work, and answers the

pleadings of his children when they ask for help. When the owners of estates refused to sell or lease lots for building purposes, Charles Sylva prayed and an East Indian sold one-fourth acre at Regale, and a lot was rented at Wallingford. Helen Farr, after returning from the Cleveland Training Home, felt it was right for her to go to Glen Haven. She went on Christmas Day, 1896, and remained until she became Assistant Matron in the Happy Grove Training School. She at once became deeply interested in the people at Regale, the largest of the four villages. She visited much in the homes and for a while took up her home there with a negro woman, that she might mingle more with the people. She applied some of her personal means and prayed for money to build a house. Soon she received a check for \$200, "to be used where needed." The result was a completed chapel on a hill-top with a view of the cottage homes for miles around in some directions. From the peculiar location the echo of the hymns is wafted to the people in the valley. After the coming of Gilbert L. Farr the workers prayed for a teacher to assist in the Bible-school at Wallingford. In a short time an intelligent girl of fifteen fully surrendered herself for service and was given a class of twenty-five children. Special prayer was made for the children in the day school at Cedar Hurst, and soon one mother said, "My boy is very much changed. He does not get angry and use bad language and is more obedient." Some of the children went home and told their parents that they had given their hearts to the Lord.

**Reorganization of the Meeting.** —The Monthly Meeting, formerly known as Cedar Valley, was reorganized, by authority of Springdale Quarterly Meeting, on July 4, 1897. There were nineteen, young and old, who claimed membership. It was a cause of rejoicing to the little group at Wallingford gathered in the home of Collin Albert. It gave a new impulse to the work and made

people feel that it was worth while to make an effort. The Monthly Meetings are still held. They are not large, but are times of blessing and council. Meetings and Bible-schools are held regularly at Wallingford and Regale and on Sabbath evenings at Glen Haven. There are frequent additions to the membership, which now numbers fifty.

**The Day School.**—From the revival of the mission the workers wished for a day school, feeling that was the only means of gaining a permanent influence over the children. Cedar Valley, the house built by Evi Sharpless, had reverted to the owner of the estate and for several years the school had been under the Government, receiving a regular grant for its support. In June, 1897, the owner, James Francis, leased it to Friends. After the August Holidays the school was opened, with Helen Farr as temporary teacher. In December Gertrude Marriage willingly came to take the school for the grant paid by the Government. The school, now known as Cedar Hurst, has not only been a great blessing to the children, but it has done much to restore confidence in the work, and has opened the hearts and homes of many parents. At the "breaking up" time at Christmas, 1898, twenty families were represented by one or both parents. For the past year the enrolment was one hundred and eleven, the largest of any of the Jamiaca Friends' schools. Gertrude Marriage has her home at the school, having two rooms partitioned off from the large building. Instead of accepting the hospitality of Glen Haven Home, two miles away, she prefers to be near her work and the homes of her children. With eighty or more children she spends the busy days, and at night her only companion is a little black girl. Some of the Farr family call upon her every few days. Anna M. Farr conducts the sewing class in connection with the school once a week. Truly the Cedar Hurst school, with its devoted teacher, its temperance bands, children's meetings and Bible lessons, is a bright spot in the mountains of Jamaica.



Helen S.M. Farr

Gertrude Marriage

Anna S.M. Farr

Arthur B. Farr

**Later Developments.** — Under a sense of God's leading, on May 12, 1898, Gilbert and Anna Farr came to take charge of the work at Glen Haven. The completion

of the two buildings already commenced at the time of their arrival has been a long and difficult task. They found the meeting-house at Wallingford had been used for a few weeks, having the roof completed and the walls wattled ready for plastering. The chapel at Regale had the roof on, but the walls not enclosed. Meetings had been held in the open air for so long, often broken up by rain, that even a roof was a great blessing. Soon after the first attempt to get the children into Sabbath-school, for they would not come while it was held in the open air, a severe storm swept over them, leveling the unfinished chapel to the ground. Yielding not to discouragements, plans were made for rebuilding in a way better suited to frequent heavy winds. The purchase of hard pine siding was made possible by the kindness of Friends in America. The cost of the building was greatly increased on account of having to carry the material over the mountains. Lumber which cost \$3.20 per hundred cost \$3.00 per hundred to have it carried twenty-five miles—from Kingston to Regale. By much patience, labor and expense on the part of Gilbert Farr, the chapels were both completed and midst the rejoicing of the people dedicated in August, 1899. The mission home at Glen Haven has also been repaired and painted. A new kitchen, buggy-shed and horse-shed add to the convenience and homelike appearance. Just before the dedication of the two chapels, the family was saddened by the accidental death, by falling from a cliff, of Rockwood, the gentle, faithful horse which had served in spreading the gospel for nearly eight years.

It is with regretful feelings that we turn our thoughts from Glen Haven. We have watched with almost bated breath the pioneer days when the little group of men and women were gathered from the surrounding homes of sin and superstition, and then the long years when they cried, "Who will come?" or in discouragement turned back to their old haunts of ignorance and vice. The re-

viving work, which has brought joy to many hearts, is still surrounded with many difficulties. In the midst of this great need and this radiant hope, Gertrude Marriage passes the days and the months in love and labor for her children. Gilbert and Anna Farr, with their boys, serve in manifold ways known only to consecrated hearts in the midst of urgent need, eloquent with cries for help. Perhaps best of all they are giving to the people a constant object lesson on the meaning of life, and the sacredness and purity of a Christian home.

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TO A DEPARTING MISSIONARY:

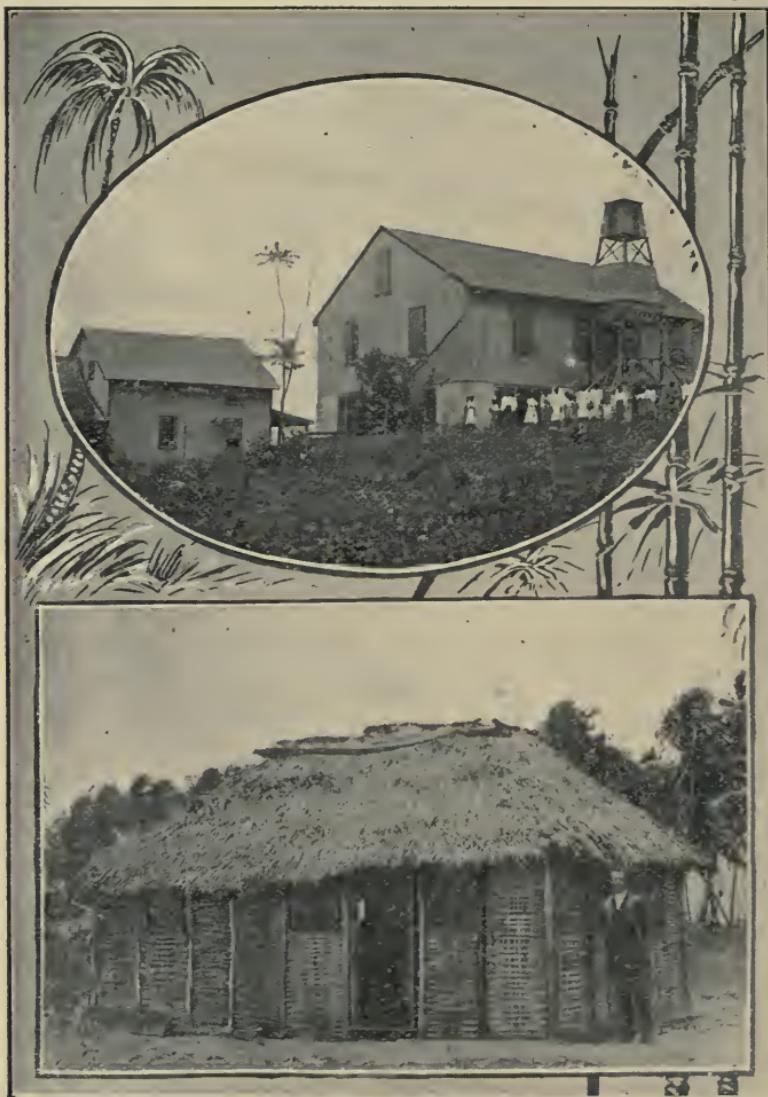
*"You go forth in a new pathway. Much of solitude and heart-loneliness must certainly be yours. But the harder the way, the more complete the loneliness, the sweeter will be your fellowship with Christ who has trodden the same path before you."*—J. HUDSON TAYLOR.

## CHAPTER X.

### SEASIDE MISSION.

**Location and Surroundings.**—Seaside is located on a hillside sloping toward the sea, terminating in a perpendicular bluff, at the foot of which, eighty feet below, the waves continuously beat upon the jagged rocks. The outlook is most beautiful. A quarter of a mile south, higher up on the slope, is Happy Grove Training School. Miles of visible coast land touch the blue sea, into which flow numerous creeks and rivers. Seaside cottage and chapel are in the same yard, three or four rods apart. The Queen's Highway runs by the sea directly in front of the grounds. Behind rise the mountains, giving a sublime background to the picture.

**Sowing in Tears.**—After almost three years of faithful labor, Jesse and Elizabeth Townsend left Glen Haven at the coming of John and Esther Hiatt. Stopping on the way at Buff Bay and Port Antonio on account of the illness of their little boy, they reached Seaside at the beginning of the year 1887. They found there the little mission cottage and chapel erected by Evi Sharpless and Timothy B. Hussey. The former was continuing his labors at Seaside and Amity Hall. The Sabbath-school was large and growing. Ten of the most intelligent workers were acting as teachers. Prayer meetings and Bible classes were deepening the members in Christian life and doctrine. The missionaries were pleased with the location and hoped for a larger extension of the growing mission. But the continued illness of their dear child prevented their entering into the work as they had hoped. He had been ill with fever before leaving Glen Haven. In one week after reaching their new home they had laid him to rest at the close of day in a lonely plot of ground near the chapel, facing the sea.



*Seaside Chapel and Cottage.  
Holland Bay Meeting House—(Amity Hall Mission.)*

By his grave under the cocoanut tree planted by Timothy B. Hussey, the loving parents went at the death of their only child. But they mourned not as those who have no hope. This little boy of six years, J. Montclair, had cher-

ished the purpose of being a missionary and telling the people about Jesus. The parents felt that he had his mission as truly as they. He kept his pockets full of text-cards and handed them out to the people after meeting. Many of them were carefully treasured after he was gone. No doubt the memory of the little face and his message still lives and influences human hearts.

**New Workers and a Helpful Conference.**—Jesse and Eliabeth Townsend continued their work of love till they felt it necessary to return to America for rest. To care for the work at Seaside, Josiah Dillon left his home at Bangor, Iowa, June, 1887. Stopping at New England Yearly Meeting on his way, a most helpful conference as held with those interested. James P. Pinkham, President of Iowa Yearly Meeting Board, met with the outgoing missionary and Evi Sharpless, who had just returned from Jamaica. There were present also, Timothy B. Hussey and wife, Emeline C. Tuttle and Olney T. Meader, who had taken such an intelligent and hopeful share in the mission. Josiah Dillon reached Seaside by stage from Port Antonio on July 8, and at once relieved Jesse and Elizabeth Townsend, who sailed for America in a few days.

**Improvements.**—During the two years of Josiah Dillon's residence at Seaside a large share of his thought and effort was given to improvements about the mission. To avoid bringing water for house use a quarter or a half mile, a cistern was made to receive water from the chapel roof. The meeting-house was raised and an excavation in hard stone and grit was made for a basement story for school purposes. This secured one well lighted and ventilated school room 32 by 32 feet, furnished with patent desks, teacher's table and chairs, and a smaller room 18 by 32 feet. A mission cottage was also erected. It was a neat story and a half building, 24 by 30 feet, with a piazza on the northeast and southeast and a basement eight feet high, in one corner of which as a "cold room,"

separated by a stone wall, for keeping provisions. The outlay of \$2,000 and much toil and patience for these improvements gave more permanence to the work, a good home for the missionaries and made possible the opening of the much needed educational work.

**Opening of School.**—School was opened in the chapel (the school room not yet being floored) with the New Year, 1888. The enrolment of twenty-three, ranging in age from six to twenty, increased to eighty-six during the first month. The teacher, Mary Dillon, daughter of Josiah Dillon, courageously faced the difficulties of her new work. Few of the children had ever attended school and none had helpful training at home. Those who attended school were accustomed to talking and studying aloud. Many in their teens did not know their letters. There were but two geographies for a class of twelve. Some quarreled and fought, using slates in the school and stones on the playground. But patience, perseverance, tact and prayer, brought order out of chaos, so that at the end of the first year the school would compare favorably in that respect with those of America. Besides regular classes in reading, arithmetic, geography and grammar, instruction was given in physiology and hygiene, especially on the effects of alcohol and tobacco. The children improved most in neatness, conversation and personal habits. Those who advanced most in their studies showed greatest improvement in morals. At the beginning of the second year, Naomi George, of Earlham, Iowa, came to assist in the school. Besides teaching in the primary department, she also rendered valuable assistance in keeping up other lines of work—Sabbath-school, Band of Hope, and regular gospel meetings. One time when they were starting to Amity Hall, their horses backed down a steep bank, breaking some ankle bones for Naomi George, laying her up for ten weeks. Mary Dillon resumed her duties in two weeks, but the work at Amity Hall had to be abandoned at that time. The

teachers also visited the children in the homes, increasing the interest of the parents who would keep them out of school for any little errand. Rainy days and a good banana trade always decreased the attendance at Jamaica schools. But amid all the discouragements, the Seaside school has continued to bless the children and homes of the community. The ripened fruits of this kind of mission work is always seen when the pupils of the second generation come from homes where the parents have felt the early touch and guidance of a faithful Christian teacher.

**The Stations and the Church.**—Soon after his arrival on the Island, Josiah Dillon, assisted by William E. Green, who had been placed in charge at Amity Hall, opened up preaching stations at Haining, Dillon and Back Pasture, with occasional meetings at other places. After the departure of William E. Green, who left in a sailing vessel for America in February, 1888, regular meetings were held for some time only at Seaside, Amity Hall and Dillon, a small but wicked village. There was no great enthusiasm in the work by the natives, but those who attended regularly were growing in spiritual life. Seaside Monthly Meeting was organized under authority of Bear Creek Quarterly Meeting.

**Visitors Going—Missionary Returning.**—In the spring of 1889, Rufus P. King, of North Carolina., and Arthur H. Swift, of New England, visited Jamaica. Their coming was a blessing to the missionaries and to the people. The workers felt very keenly the need of a larger work on the Island, the rebuilding of Glen Haven and the opening of new fields between, if Friends expected their labors to prosper. There as a tendency with the people to refrain from joining with Friends, lest the workers should withdraw and leave them an object of ridicule by their fellows. But the time was coming for Josiah Dillon's departure from the Island. The natives still remember him as one who was bold to denounce sin, yet kind in

rendering assistance. After two years of unremitting toil at Seaside Mission, he sailed for the United States in the summer of 1889. The ship in which he had taken passage was burned at sea and all of his books, papers and other possessions were lost. They were in the Gulf Stream, about 200 miles from the shore. The passengers, being compelled to leave the burning vessel, were floating on ladders, spars, and one small boat, when they were picked up by a whaler.

**Discouraging Conditions at the Mission.**—When J. H. Horseburgh was departing for China, and friends were promising to remember him, to pray for him and to render every possible assistance, he ventured to request something more—that they "*believe for him.*" Failure to realize large visible results, doubts about Jamaica's being a proper mission field, and discouraging reports concerning the work led many people in Iowa Yearly Meeting to question the advisability of continuing the mission. This had a depressing effect upon the supporters at home and the workers in the Island.

**A New Worker.** But there were enough who *believed* in this work to carry it forward. In the autumn of 1889, following Josiah Dillon's departure, Jesse C. George, of Earlham, Iowa, sailed for Jamaica to take charge of the work. He found at Seaside Mission his sister, Naomi George, and Mary Dillon. When left alone, the only Friends' missionaries on the Island, they continued to conduct the school and to care for the meetings at Amity Hall, Seaside and Hordley, the other stations being given up for the time. Though the workers had fearlessly, and in a measure effectually, taught temperance and social purity, the curse of immorality and intemperance still rested like a pall over the communities where meetings were held. Jesse George in speaking of Hordley and Amity Hall says: "I should think 95 per cent of the adult population were living together indiscriminately, regardless of the marriage tie. I do not

recall a single instance where the man and woman living together were married."

**Purchase of Happy Grove Estate.**—But in the midst of these discouragements, a step was taken which has had much to do with the later prosperity of the missions on the Island. On hearing that James Duffus, the owner of Happy Grove Estate, had died and that an East Indian, hostile to the mission, was intending to purchase the land, it was determined to prevent this if possible. If the estate should pass into unfriendly hands it would mean that the mission would be confined to the little lot on which the chapel stood. J. C. George mounted his horse one morning and rode to Port Antonio, the headquarters of the Boston Fruit Co. This resulted in the purchase of Happy Grove property, an estate of 150 acres, by Captain L. D. Baker for the mission. He secured the title and advanced the money, \$2,100, which was repaid by the Yearly Meeting within three years.

**Change of Workers and Reorganization.**—In the spring of 1891, Evi Sharpless received through Jesse George an urgent invitation from the people in Jamaica to come back to them for special evangelistic work. Arthur H. Swift, of Worcester, Massachusetts, went out at this time to act as teacher in the Seaside school. They reached Jamaica on May 1, and found at the mission home Jesse and Naomi George—the latter in poor health—who one week later sailed for America. Arthur H. Swift at once took charge of the school, rearranging the room, fitting it up tastefully and conveniently, resulting in an increased attendance. At the close of one Sabbath morning meeting, Evi Sharpless called all of the men and boys who were members of the meeting into the classroom, and arranged for Charlotte Nugent, one of the native workers, to meet the women and girls upstairs at the same time. They were asked personally concerning their spiritual welfare. Many tears were shed and prayers ascended for help and pardon. These efforts were

greatly blessed to the individuals and to the future of the mission. All departments of the work were thoroughly reorganized. During the same summer Evi Sharpless was taken by the officers of the Boston Fruit Co. to investigate the East Indians, with the thought of beginning mission work among those who were working upon their banana plantations, Captain Baker himself offering valuable assistance. After three months of service during the summer of 1891, Evi Sharpless set sail from Jamaica, leaving Arthur Swift alone on the Island. The people prayed for the young missionary. Being relieved of school work by a native teacher, he gave himself to other duties. The prayerful supervision of the work was blessed to the good of the church.

**Discovery of New Forces.**—The missionary session of Iowa Yearly Meeting in 1891 was counted the best one yet held. The rising interest was increased by the announcement that the Christian Endeavor Union would give \$400 to the cause, a pledge which they more than doubled during the next year. From that time the young people have continued to give from \$350 to \$750 per year, together with their buoyant faith and enthusiasm. The membership at large entered more heartily into the responsibilities and possibilities of reaching the benighted sons of Africa and the East Indians who give their worship to Brahm.

**Promise of Established Work.**—As a result of this more hopeful view of the mission, arrangements were made for Gilbert L. Farr, of Oskaloosa, Iowa, to take charge of the work in Jamaica. He reached the Island November 9, 1891. The very fact of workers coming engaged to remain at least five years gave new courage to the members. Hitherto the frequent changes had been detrimental to the work and were thought by many to prove that Friends' work in the Island was still an experiment. Though a commodious chapel and dwelling had been erected, it had been prophesied that the chapel

would yet be sold for a banana house. But the coming of G. L. Farr and the new plans for work made the people feel that their church connections were worth something. With the careful supervision of Seaside by Gilbert Farr till the spring of 1898, followed by the pastoral care of Arthur Swift, the hopes of the people have been met in the continued growth and stability of the work.

**The Workers.**—At the close of the first year, Gilbert L. Farr returned to America to present the condition and needs of the work to Iowa Yearly Meeting. Helen M. Farr and Arthur B. Farr accompanied their father back to Jamaica as helpers in the work. Helen Farr came to the Island when there was especial need for some one to act as leader and instructor in singing. With the exception of the year spent at the Malone Training School, she continued to give herself with untiring zeal to Seaside and its out-stations until called to the work at Glen Haven soon after its reopening in 1895. Arthur B. Farr labored effectually at Dillon almost three years, leaving it for Glen Haven in December, 1895. He went to Jamaica at the age of fifteen. After having spent five years in the work, part of the time serving as printer, he returned to America. He is spending his third year in Friends' School, Providence, Rhode Island.

Anna McPherson, of New Sharon, Iowa, arrived in Jamaica, December 16, 1892. Four days after her arrival she was married to Gilbert L. Farr, to whom have been born Carey Swift Farr and Lawrence M. Farr, two bright boys who are being trained as little missionaries. Little Wendell and Willard joined the family at Seaside in the autumn of 1893. They have found Jamaica an interesting and commonly a healthful place. Wendell was for a time the companion of his sister at Glen Haven before the family moved to that place. Anna Farr has done almost every kind of work—homekeeping, Bible teaching, holding children's meetings and mothers' meet-



Jesse C. George  
Mary Dillon Sapp  
Sarah B. Andrews  
Florence Baker

Iosiah Dillon  
Alsina M. Andrews

Naomi George Swift  
Georgie Griffith  
Mary E. White  
Sada Stanley

ings, teaching temperance and preaching, besides a hundred other things which only "mother" could do. She has been mother not only to her children, but to many others of all ages and conditions. Gilbert Farr has been a father to the mission and to the people. His adaptability to surroundings marks him as a real missionary. Goergie Griffith came in May, 1895, to take charge of the Seaside day school. Her continued faithfulness in this position and her readiness to adapt herself to Sabbath-school, preaching and miscellaneous work have contributed much to the success of the mission. She is now assisting in the Girls' Training School. Sada Stanley, an experienced primary teacher of Van Wert, Ohio, has charge of the Seaside school. Her bright Christian life and cheerful disposition are of great value to the work. In addition to these workers, there have been several faithful native helpers.

**The Out-stations.**—At *Dillon*, two miles from Seaside, a village where meetings had been held by previous workers, Stephen Stewart, native teacher at Seaside, began effectual work in 1892, leading to the conversion of Charles Warren, who became a very useful worker. At the same place, early in 1893, Charles Sylva began his Christian work, soon followed by Arthur Farr. After conducting Sabbath-school in the afternoon, they spent the rest of the day in visiting families, followed by an evening meeting. These young workers were blessed in creating such an interest that the people soon built a booth, to which almost the whole community came for the meetings. When these workers went to *Glen Haven*, Nathan Shrouder continued to visit the place, resulting later in gathering a little company of Friends, a more substantial building, and a great change in the community.

At *Long Road*, two miles west of north from Seaside, Stephen Stewart also labored. Near the beginning of 1894, Helen Farr, feeling this work laid upon her heart, organized a large Bible class and a singing class,

visiting much among the people during the week. A building was erected, 18 by 22, with galvanized roof and hard pine floor. At the dedication of the new house the people named it "Helen's Chapel." In October, 1895, Georgie Griffith took charge of the work. In addition to heavy school duties, she kept up the Bible class, singing practise, prayer meeting, organized a Christian Endeavor society, and conducted the work through one of the most trying and perilous times the workers have known in Jamaica. The precious awakening that followed and the continued faithful work have made it a center of Christian influence. At *Reich*, six miles northwest of Seaside, and at *Hector's River*, three-quarters of a mile south, and other places, prayer meetings, Sabbath-schools, and evangelistic meetings have been held by the missionaries and native workers.

At *St. Elizabeth*, one hundred and thirty miles west, near the opposite corner of the Island, Charles Warren, and Edgar West first went and taught the gospel to a needy people, gathering a group of Christians, and organizing them into a body under the care of Seaside. The origin of the work seems to show the leading of the Lord. Edgar West had a sister living in the district and knowing of the neglected people led him to desire to help them. Neither one knowing the other's concern, Charles Warren carried the same burden upon his heart for a long time. After talking and praying about it and receiving the approval of G. L. Farr and the Board, they entered upon the work. Upon Edgar West's going to America in the spring of 1899, Stephen Stewart, another native worker, went there to take up work, Charles Warren having previously returned to Seaside, where he died in November, 1898, of quick consumption. The meeting at that place is known as Middle Quarters. Friends own land there and a good chapel is much needed. This field is of special importance on account of the location and promise of becoming a center from which Friends may build up a large work in the west end of the Island.

**Gathering a Harvest.**—The increased interest in the supporters at home, and the faithful labors of the previous missionaries resulted in a long harvest during the years of 1892 and 1893. Arthur Swift's young, enthusiastic life and his teaching had attracted large numbers of young people. During the first year of Gilbert Farr's work the membership of Seaside Monthly Meeting, including those residing at Amity Hall, increased from forty-seven to ninety-four. He expressed the thought that others had labored and he "had entered into their labors." A large number of the additions were young people who had been under the influence of the mission since it was founded. In December, 1892, a Christian Endeavor society, one of the first in Jamaica, was organized at Seaside. It was largely attended and has continued to the present time to be one of the leading factors in the mission. Some had "sown in tears;" others were now "reaping with joy." The results of these years had much to do with securing and training native workers and opening up stations where they have labored effectually. The beginning of 1893 also witnessed the commencement of "Friends' Jamaica Mission." It has continued to be one of the greatest sources of interest and instruction to the people at home.

**A Discouraging Year.**—Temptation follows blessing. There have been continued obstacles to the work surmounted with as constant evidences of the Lord's blessing. One can look back over the past years and upon the rising tide see the waves dashing and plunging, receding and then advancing. Judged by the outward appearances the work seems encouraging and then discouraging. But one who watches continually and carefully sees clearly the evidences of advancement. Following the successful period already mentioned, the year 1894 is described as follows by G. L. Farr: "As though stirred by the success the Lord had given, it has seemed that the enemy was determined to lay waste our little 'heritage of the Lord.' Some of the most humiliating and disheart-

ening things have happened among our members." Yet in the face of this, successful work was done in some of the out-stations. Twelve persons were received into membership and the beginning of a "Training Home" was made by taking four girls into the Farr family.

**Prosperity and Growth.**—The year 1895 is marked by another wave of prosperity. In February Rufus Garratt who had been engaged in mission work in Oskaloosa, Iowa, came to Jamaica and began what proved to be a successful series of meetings at each of the stations. A number who had been under the influence of the mission were led to accept Christ definitely. One instance will show the Lord's leading in this work. Having closed the meetings at Helen's Chapel, it was intended to rest a short time and then begin at Seaside. But Rufus Garratt felt that he must go to Dillon at once and commence meetings. He afterwards learned that a booth had been erected there for dancing during the August holidays. At the drum-beat no one came and the booth rotted down. Twenty-five members were added that year to Seaside Monthly Meeting, making a total of one hundred and six, and the attendance was larger than it had been for four years. Zenas L. Martin's visit in March led to plans for fitting up the Happy Grove Training School and the sale of several lots from the estate, laying the foundation for a compact community of temperate, industrious members. Georgie Griffith's coming soon wrought a great change in Seaside day school. Her school work won the hearts of children and parents and acted as one of the strongest factors in the work. This year also marked the departure of Charles Sylva to reopen the mission at Glen Haven, a direct result of the Seaside work.

**The Counterfeit Revival.**—The "Revival" craze came at the beginning of 1896, just when the workers felt that the prospects for an ingathering of souls were the brightest they had ever known. These "revival" meetings were opened with Scripture reading, singing

and prayer, after which the "shepherd" was surrounded by a semi-circle of those who "worked revival," mostly young women and children. With hands joined, they went through a great variety of contortions, accompanied by the most hideous grunts, the "shepherd" beating them cruelly if they did not perform to suit him. They held meetings every night, often continuing till daylight, leaving the men unfit for work, and their fields neglected, while the children instead of attending school wandered about alone, ragged and dirty. The power of this superstition was very great. Often those in the booth would fall insensible, to be carried out by the "nurses" in waiting, and prayed over till consciousness returned. Some who professed not to believe in it, suddenly fell down and remained unconscious for hours. Some of the wickedest people appeared to be under deep conviction, furnishing a plausible argument for it, but none were known to forsake sin. Nearly every "shepherd," having previously scooped out a basin in a damp place, which soon filled with water, pretended to have discovered a miraculous spring with healing properties. Crowds of people would flock thither for the "Jesus Medicine."

Some earnest Christians were led off under the terrible mania. One young man, brightly converted a year before, fearing its influences, came to Seaside and was employed about the property. He was found one morning by Gilbert Farr, lying on the ground apparently unconscious, beating his breast, turning his head violently and muttering all the time in rhythm with his motions. Now and then springing up as if in terror, he was caught and held down by two strong men. Listening carerully, it was discovered that he was bemoaning his sin—his vanity, hypocrisy and tendency to evil. Recovering the next day, he expressed his dread of its influence and a determination to keep clear of it. The missionaries at that time were just commencing a series of promising meetings at Helen's Chapel. In a few days a booth was erected near by and a "Band" organized with this young

man as "shepherd." Crowds thronged the booth, while the chapel was almost deserted. Charles Warren would sometimes go to the chapel and after sitting alone for an hour and a half, a few others coming, they would have a season of blessing together. The few young men at that place remaining true were greatly persecuted. The attendance at the Sabbath morning meetings and the day school decreased, while at Dillon it seemed for a while as if the work must be given up. The members at Seaside were affected by it very little—giving a hopeful sign of the effects of longer contact with the missionaries. The revival soon came under the ban of the law and in a few months its influence had apparently ceased. But it added much to the belief in "duppies" (ghosts), who were supposed to cause all calamities. During the next year its power was still felt and it will take a generation for its influence to die.

**The Most Fruitful Year.**—Following this severe trial came such a spirit of prayer and service upon the faithful little group at Long Road that in holding cottage prayer meetings there were some bright conversions. The inspiration to work for souls took possession of some of the workers at Seaside. They sought out the neglected communities and began to hold Sabbath-schools and prayer meetings with good results. With the close of the year the burden for souls in darkness and "past feeling" became so heavy that in every meeting and in the homes of the active members prayer was made for an outpouring of the Spirit in convicting power. Prayers were answered and the workers at Seaside look back upon the year 1897 as their most fruitful year. The Christian boys invited their companions to meeting. Some of these being invited home with the missionaries after meeting were led to give their hearts to Christ. In this way Anna M. Farr was instrumental in leading five young men to the Savior in one evening, while her husband was absent caring for the growing work in the out-stations. This year occurred the first "Fruit Offering" at Seaside, (the pro-

ceeds of which were fifty-five dollars), the organization of a "Building Committee" to care for erecting booths and chapels, and the sending of Edgar West and Charles Warren to St. Elizabeth—the first attempt to send out native workers who must labor away from the personal supervision of the missionaries. Trials came with all of these blessings, many promising ones falling, but all in all it was a year memorable in the annals of the mission.

**Latest Developments at Seaside.**—After six and one-half years of devoted labor at Seaside, Gilbert Farr feeling a call to Glen Haven, departed with his wife and four boys for that field on May 12, 1898. According to the re-organization of the work Arthur H. Swift and H. Alma Swift have had charge of Seaside and Amity Hall, assisted by the other workers, the former also editing the "Friends' Jamaica Mission" and acting as General Superintendent of the work on the Island. They have since made their home at Seaside. It is in a more healthful district and accommodations are better. The work has continued to prosper, Seaside being the center of the varied interests of a growing mission. The opening of the Training School promises much for the future.

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*"Ah, did we but know when we were happy... Could the restless feverish heart be still, but for a moment still, and yield itself, without one aspiring throb, to its enjoyment—then were I happy, yes, thrice happy."*

—LONGFELLOW.

## CHAPTER XI.

### AMITY HALL MISSION.

**Situation.**—On the Queen's Highway, five miles from Seaside, Amity (ah-me-te) Hall chapel stands on a hillside covered with trees and "brush." It is at the foot of the famous Quaw Hill, which is about a mile in length. Though in the edge of the village, once a very wicked community, it is surrounded by many thatched huts of the natives. The Mission Home is three miles distant, near Golden Grove village. It is on the top of a hill rising about one hundred feet above the plain. Banana cultivations lie on two sides, and on the others are pasture lands and timber. From the porch can be seen near two thousand acres of bananas in the foreground, and in the rear toward the northwest is Johnson Mountain with its mission booth. Hordley Hospital to the north is plainly visible, and to the northeast is Holland Bay estate of cocoanut trees. The sea lies five miles to the east and to the west are the John Crow mountains, covered with tropical timber.

**Early Success and Decline.**—Meetings had been held at Amity Hall by all of the former workers in a booth once occupied by the Church of England. Members from Amity Hall were admitted into membership with Friends by Seaside Monthly Meeting. During the time that Jesse C. George was in the Island, Amity Hall property changed hands and the new owners did not permit Friends to use the booth. For several months there were no meetings held. It was during this interval that Arthur Swift went to Jamaica and found the Amity Hall work dropped. Some of the people thinking that Friends would not make any attempt to revive the work, went to other churches in the neighboring places; others fell away, while a few remained faithful—mostly aged women—forming the nucleus of the new work.



*Amity Hall Mission Home.  
Amity Hall Chapel.*

**Call of Arthur H. Swift.**—In 1889, while Josiah Dillon was Superintendent of the work, Arthur Swift visited the Island as companion to Rufus King. During the time of their stay he went with Josiah Dillon to Amity Hall

where the latter purposed "to show Arthur a place to preach." He had no idea of the burden of that whole district that had been laid upon the heart of Arthur Swift, who saw the people as sheep without a shepherd and the large number of heathen East Indians with no one to teach them. Then and during the few weeks following, he heard the command to enter that work. Being young and inexperienced, he could hardly believe it was a divine call, but thought it must be the sympathy of his heart, or the novelty of a strange land. For two years he carried the burden, realizing his own unfitness and yet having this impression from which he could not get away. He asked the Lord that, if it was His call, those having charge of the mission might ask for his services. Finally, in 1891, the way was opened for him to go to Jamaica with Evi Sharpless, as a teacher for the Seaside school. This seemed a stepping stone to the work which lay upon his heart.

**Renewal of the Work and Early Experiences.**—As Friends had been deprived of the use of the booth, another place must be found, if the work was to be renewed. The great estate had in former days had a few pieces sold from it. One of those had fallen into the hands of a storekeeper, who, being very friendly, readily granted the use of his land for open air and tent meetings. A. H. Swift held a number of meetings under a bay tree close to a cart-shed. During the few weeks that meetings were thus held while he had entire charge of Friends work in the Island, Arthur Swift would teach a Sabbath-school class at Seaside, preach and hold the class meeting, and then, eating a hasty lunch, would mount his horse and canter away five miles to Amity Hall and preach and return in time for the evening meeting at Seaside. This, with the early morning prayer meeting, made a full day.

**Division of Labor.**—With the coming of Gilbert Farr in November, 1891, it was decided that they could accomplish most by Arthur Swift's taking the work at

Amity Hall, leaving Gilbert Farr in charge of Seaside. On Sabbath mornings they felt keenly the responsibility of the day's work with its new and untried experiences. Committing themselves and their work to the Lord in prayer, one turned to the work at hand while the other, mounting his horse for his long ride, was watched till he disappeared from view. Both worked almost alone, not having even native helpers, except two or three women at Seaside who assisted in the Bible-school. Arthur Swift seldom returned before eleven o'clock at night. And then the two would sit for hours discussing the day's experiences.

**A Gospel Tent.**—When A. H. Swift gave up work at Seaside, he began to hold meetings at Amity Hall in the morning. As the meetings increased a tent seemed necessary. He bought some cotton cloth, and with some one to baste the edges, and the help of the sewing machine he made a tent, 30 feet long and 16 feet wide. A Sabbath-school was started and things went on nicely seemed as if the usual heavy rains were stayed, for only once was the meeting broken up by rain. The work was favored of God. To the few who had remained faithful others were added and the little church began to grow. Cotton cloth affords poor protection against the rays of a tropical sun, and the continued favor of the Heavenly Father pointed plainly to the necessity of a more substantial meeting place and better protection against sun and rain. On one occasion when Arthur Swift went to hold a meeting he found his tent hanging in ribbons from the tent-rope. A drove of passing mules had played havoc with the light cotton cloth. Another tent was made to serve until the chapel was finished. On another occasion a high wind passing over a hilltop upon which a tent had been placed for coolie meetings, tore it into three parts, and this before any meeting had been held in it. It seemed impossible to buy a building site at Amity Hall, for the small land holders are very loath to sell and it was useless to think of obtaining any land from the es-

tate. In spite of these obstacles, Arthur Swift felt it his duty to seek a place upon which to build a "house of God." Again the Divine Hand interposed and a young woman who has no connection with Friends was induced to sell a lot, less than one-quarter of an acre, for sixty dollars. But the young missionary felt willing to pay twice that sum, if necessary, to obtain a footing.

**Sacrifice in Building--Joy in Dedication.**—One prominent in missionary work in America has written that when one expects the Great Husbandman to favor a cause with means, that the one upon whom the cause has been laid must first make his offering. This coming to Arthur Swift at the very first of the attempt to build, he felt it his duty to lay the little store he had in the Savings Bank at home upon the altar for Amity Hall chapel. He accordingly sent for it and the hearts of his parents being touched, money came until enough was received to build a chapel, 24 feet wide by 48 feet long. The dedication took place the 17th of November, 1892. Wesleyan ministers were present and gave addresses, also representative from the Baptist Church. Gilbert L. Farr preached a sermon, taking as his text, "I say unto you that in this place is one greater than the temple." An offering was taken amounting to about \$30.00, the largest that had been taken in the Friends' Mission in Jamaica. The former shop-mates of Arthur Swift in Worcester, Massachusetts, gave a large sweet-sounding bell which was placed upon a solid work in the chapel-yard. The establishment of the work in a suitable building gave the people fresh courage and the work a new impetus. The mornings meetings were much larger and evening meetings were commenced. The little church began immediately to take the lead in collections, maintaining it ever since. This was due partly to the good financial condition of the community, but more particularly to the generosity of the people, who were encouraged and taught to give. It was the first to begin the support of any of the

workers. Small though the support was, it was a beginning which it is hoped will continue to increase.

**A New Helper.**—Naomi George, after one year and a half in America, returned to Jamaica. She was married to Arthur Swift November 25, 1892, by Gilbert L. Farr at Seaside chapel. On the day of their wedding they took up their residence at the Quaw Hill house, three miles from the chapel. This seemed particularly suitable for a mission home in connection with the work at Amity Hall. Naomi Swift at once entered into the Creole and Coolie work as much as her health would allow. She began a Loyal Temperance Legion which has, as it has been followed up by others, been a great benefit to the young people. She also took her place in the Sabbath-school and class meeting.

**Sorrow's Cup.**—The health of Naomi Swift forbade her continuing long in the duties she had assumed. She was first attacked by pleurisy followed by fever, while her husband suffered from the same disease. Those were indeed sad, dark days. Husband and wife were both very ill, the attending physician ten miles away, and kind friends who could minister five miles distant. Anna M. Farr did all that she could do to make them comfortable, putting herself to much inconvenience and extra work, for at that time Gilbert Farr was in the States and she had her family cares and those of the Seaside church. To add to the trials of their situation, the woman who did the cooking learned that her son had been dragged into the river by an alligator and that his body had not been recovered. Without saying a word to anyone she rushed to the river screaming, and not for several hours was the cause of her sudden departure known.

Soon after this the doctor advised that the Swift family be removed to Seaside and the change was made. Arthur Swift, after a temporary prostration, began to improve, while his wife, after a brief convalescence, felt symptoms of a relapse. On Sabbath night she rapidly grew worse. One week from the fol-

lowing Tuesday, about four o'clock in the afternoon, she quietly passed away. Before the first happy year of their wedded life had closed, a simple but substantial tomb had been placed in Seaside chapel-yard to mark the resting place of the devoted wife and loving worker and her little babe. They had rejoiced in each other in a way known only to the loving husband and wife engaged in missionary work. Happy hopes of a loving home life and successful work had filled their minds when suddenly it was dashed away. While one was removed to a brighter home, the other buried his dead and hastened to the north. The blow fell heavily upon the work, but the little church held together under the care of Gilbert L. Farr, who returned to Jamaica about two weeks before the sad occurrence. He labored under disadvantages in caring for the work, some of the time having to neglect the Seaside field.

**Organization of the Mission and the Church.**—The Women's Board of Iowa Yearly Meeting sent out H. Alma Penrose, of Lawrence, Kansas, in 1893 to work among the Coolies in Amity Hall district. She arrived in Jamaica during Arthur Swift's absence in America. Her ability as an organizer was soon felt in the work. After a few months A. H. Swift returned, and in 1894 was made Superintendent of the work of the Women's Board at Amity Hall, a position which he acceptably filled till this work was united with the regular work of the Yearly Meeting and all placed under one management. The workers soon had the satisfaction of seeing the little group of Christians at Amity Hall developing into an organized body. In January, 1894, Amity Hall Monthly Meeting was set off from Seaside. From a membership of sixteen it has increased to more than one hundred. At first there was bitter hostility between the Creoles and Coolies, but with the missionary spirit of 1895, the Creoles began to look upon the East Indians as brothers needing their help, and they have since given readily toward the support of a missionary for them.

**Wedding at the Mission.**—On Christmas Day, 1894, H. Alma Penrose was united in marriage with Arthur H. Swift at Amity Hall chapel. Their united life has been one of continued joy, though in the midst of toil and heavy responsibilities. Not the least of the services which they have rendered to Jamaica has been the maintenance of a Christian home with open doors. All who know them have rejoiced with them in their happy home life.

**Some Outposts.**—*Holland Bay*, four miles from Amity Hall, has witnessed earnest effort and hopeful results under H. Alma Swift, Sarah B. Andrews and others. With April, 1895, a new building was dedicated, Z. L. Martin giving an appropriate gospel message. The Creoles furnished all the money and erected the building, clearing the indebtedness at its dedication. A more substantial building is soon to be erected by the people, Josiah Marriott, a native worker, promising, if necessary, to do the work free of charge.

*Johnson Mountain* is a neglected village far up on the mountain side, four and a half miles from the central station. Many of the parents never attempted to attend any place of worship till a meeting house was built there during the year 1897—the harvest year in the out-stations. Stephen Stewart was a faithful worker in that place, holding meetings, visiting families and conducting a day school for many neglected children. Since he was called to St. Elizabeth, Florence Baker and the native workers have had charge of the work. They love to ride up the mountainside to tell the story of Christ to a hungry people.

At *Hordley* village, one mile from Amity Hall, Bible classes, cottage prayer meetings and Sabbath-school have been conducted by Mary White, Alma Swift and the native workers. At *Wheelerfield*, nearly two miles west of Amity Hall, is a Bible-school of sixty-five, ranking fifth in size of all the schools of the mission. Here are both Creoles and East Indians, among whom many of the

workers have labored in preaching, holding mothers' meetings, Bible classes and prayer meetings. There are several other stations where some work has been done. Much seed has been sown which in the future will bear fruit. One of the places where workers are always welcome is the *Hordley Government Hospital*. The sick and suffering are often open to the messages of Christian love. The former dispenser at the Hospital, Henry Nichols, was a faithful helper in the work, often praying with the sick and penitent. One of the greatest gamblers in the Island was converted here, and after destroying tools worth \$130 began lecturing on the sin of gambling. He would work at anything rather than go back to his old profession, though his family was destitute. Truly the workers at this place can have it said of them, "I was sick and ye visited me," for they follow up these newly born children with loving ministry.

**The Day School.**—Amity Hall day school was opened soon after the completion of the chapel in November, 1892. George McKay, a member of Seaside meeting and now one of the stanch native workers, was the first teacher. After a few months, George Percy, who had previously held the same position at Seaside, was installed as teacher. Under his care the school took its first Government examination. He was a bright, successful teacher, but his hasty temper too frequently came in conflict with the parents of the children. A son of Stephen Stewart, who now has care of the mission at St. Elizabeth, was placed in charge. Under him the pupils passed the second examination with credit, but the attendance falling below the required average the school no longer received the Government grants. It has since been supported by the Missionary Board, with the exception of sixty dollars paid one year by Amity Hall Monthly Meeting. The teacher having fallen into sin, H. Alma Swift took charge of the school for eighteen months. The attendance increased and a very gracious work was done for the spiritual welfare of the children. Her health fail-

ing, she was relieved of school work by the coming of Mary White in December, 1895, who entered heartily into her school duties, besides helping with other lines of work. Sarah B. Andrews relieved her in the fall of 1897. Parents as well as children were deeply influenced by the work of Sarah Andrews. Children near-by and those at a distance came in response to her devotion, her tact and her power. To fill the place made vacant by her death, Florence Baker went to Jamaica with Arthur and Alma Swift on their return in January, 1899. She is giving her best work to the Amity Hall school, which continues to be a strong factor in uplifting the people. The attendance was the largest during the past year that it has ever been. The fact that the school does not receive government support makes it possible for pupils to continue in school longer, not being obliged to stop at fourteen. The place which the school holds in the hearts of the people has lately been shown by their willingness to give \$150 to enlarge a cottage which stood in the chapel-yard, for a school-room, the school all these years having been held in the meeting-house.

**The Mission Home.**—After the marriage of Arthur Swift and Alma Penrose in December, 1894, they resided at Seaside until October, 1895, sharing the open home of Gilbert and Anna Farr. But since a large part of their work was done at night in the places distant from Amity Hall, the drives were more unhealthful and wearing than the work. In answer to prayer way was opened for the purchase of land of the Boston Fruit Co., on the Golden Grove Estate. The site for the mission house was considered the healthiest in the district. The new house with eight rooms has been called "Friends' Mission House." It has been the "home" for many children and workers. The privilege of having in their home Sarah Andrews and Mary White is remembered by Arthur and Alma Swift with joy and thankfulness. Also some of the little girls have become very dear to them. Little Mary Anderson, after faithfully assisting in the home,



HENRY D. SWIFT.

We are glad to be able to present the faces of Henry D. and Emma C. Swift, of Worcester, Massachusetts. For many years they have been giving largely of their means to the support of Friends' work in Jamaica. They have met almost the entire expense of the buildings connected with Amity Hall Mission. They have contributed largely to the buildings at Glen Haven and to the fund necessary for the Chapel at St. Elizabeth. They have lately given a splendid press, costing \$225.00, upon which "*Friends' Jamaica Mission*" is published. Emma C. Swift, in addition to supporting three girls in the Training School, has given \$125.00 for other expenses, and furnished the fund for the many weddings at the mission stations. By these and many other gifts, quietly and unnoticed, they have been blessing many in other lands while bearing a large share of the burdens at home.

making it possible for Alma Swift to go regularly to the out-stations, passed away with the sad, anxious query, "Who will care for Mrs. Swift?" To furnish a home for the day school teacher, a three-roomed cottage was built in Amity Hall chapel-yard in 1895 by Arthur Swift's father, Henry D. Swift, of Worcester, Massachusetts. He also built a small cottage near-by for the Bible



EMMA C. SWIFT.

reader, Eliza Wiles. This was afterwards moved to a more healthful location near the Mission Home.

**The Workers.**—Arthur H. Swift has been on the Island the longest of any of the workers, finishing his ninth year last May. The days and weeks are filled up with pastoral visiting, preaching, correspondence and editorial work, business interests, attendance at weddings and funerals, settling family disputes and superintending the work. He feels that the success which has attended the Amity Hall Mission is due in no small degree to the wise suggestions and hearty cooperation of his wife, H. Alma Swift. Her influence has been felt in every department of work. The Christian Endeavor, Junior So-

ciety, Bible-schools at Amity Hall and the out-stations, and special Bible classes have prospered under her care. As is the case with most of the workers who have gone to Jamaica, she has received and exercised a gift in the ministry, preaching acceptably and effectually. The orphans in the home are much attached to her, and in common with many older people, look to her as "mother."

Mary E. White has spent four years in Jamaica. She came as a "helper"—a position which she has successfully filled, entering vacant places in the school-room, visiting and doing personal work, preaching at Wheelerfield, teaching regularly in the East Indian school, or acting as temporary superintendent of Amity Hall during A. H. Swift's absence. Arthur and Alma Swift bear loving testimony to the earnest devotion of Mary White in the support of every cause that needs her help. Her visit to the home land during the summer of 1899 was an opportunity welcomed for rest and spiritual refreshing. Florence Baker is another worker who is finding her place in many varieties of work. In addition to her regular work in the school room at Amity Hall, she goes regularly to preach at Hordley. She makes her home with the Swift family at Seaside.

Of the helpful Creole workers, one may be mentioned particularly, also one among the East Indians. Eliza Wiles, a light-colored Creole, is an efficient worker. She was a member of the Church of England before uniting with Friends. For fourteen years she was matron of the Government Hospital at Hordley—almost long enough to give her a life pension. Her spare moments were employed in telling the story of Christ to the Coolies whom she gathered about her, or in going to their barracks in the evening. Her zeal for the evangelization of the East Indians led her to give up her position in the hospital and to spend all her time in gospel and educational work. For some time she has been supported by the children of Iowa Yearly Meeting, they feeling that she is peculiarly their own.

Rufus King's life among his fellow East Indians is a constant witness for Christ. He was converted in 1893, the first-fruits of the East Indian work. He was early called to work among his own people. Receiving a bare support, he gives nearly all of his time to interpreting and doing personal work. Many times he has gone four days in the week to interpret for Arthur Swift, who before starting out has often read and explained what he had on his heart to speak. "Me go on minister an' prepare the way," and then away to help some body and to get the people ready. Sometimes the people listen beautifully to his Bible stories, and sometimes they abuse him and say bitter things against Christianity. His patience always marks him as a disciple of Him who "when he was reviled, reviled not again." When he was little he was so ugly that his mother wanted to kill him. He lived to see her a happy Christian. He tenderly cared for her in old age, praying with her just before she went home to rest.

In connection with the sketches of workers, it is fitting to mention again one whose promising life came to an early but happy close. Sarah B. Andrews went to Jamaica in the fall of 1896. Concerning her abilities and qualifications, Pres. H. H. Seerley of the Iowa State Normal School, of which she was a graduate, said, "I do not know of a place in my work I would not recommend Sarah Andrews to fill capably." On reaching her chosen field, she gave herself up to her work with untiring zeal. Intellectual, spiritual, and practical, her presence in the mission was of great value to workers and to the people. In the day school she was at home. She was a teacher by nature, by education, and by practice. Her Bible lessons were clear, practical and suggestive. In the meeting at Holland Bay she was evidencing a gift in organization and in the ministry of the gospel. On Thursday evening, one week before her death, though weary and perhaps feeling the coming illness, she insisted on going to Holland Bay. The next day she assisted Mary White in

distributing bread, sugar and arrow-root to the aged and sick. On her return home she was taken sick. Not until the next Friday did she appear very ill. The next day, just after noon, she bade farewell to the sorrowing sister and the little group of missionaries, who felt keenly their loss. Just before her departure her eyes suddenly opened, and upon her face came a look of rapturous wonder and delight. She died August 13, 1899, and was laid by the side of Naomi George Swift and her little babe in Seaside chapel-yard. On March 5, 1899, a memorial service was held for her at Amity Hall, an organ being dedicated to her memory. She will long be remembered by those who came under her influence.

**The Future of Amity Hall.**—From the earliest days of the Friends' Mission in Jamaica, Amity Hall has been the scene of gospel labors. For years the work struggled against the tide of sin, indifference, and open hostility. From a weak out-station, it has grown to be an aggressive mother church with good buildings and an organized working body. For five years its members have borne many of the responsibilities of a missionary organization—working, planning, and giving for the East Indian work and for their brethren in less favored localities. There are some severe trials to meet now, but there is much that is encouraging. The church stands in the midst of a large field of service in which much seed has been sown. To cultivate this and to gather the harvest as it ripens is a task which calls for the prayers of all whose hearts yearn for the extension of the Lord's work in this land of need and possibility.

## CHAPTER XII.

### THE EAST INDIANS.

**The Need.**—The need of work for this people is imperative. Theoretically the Hindus worship a Trinity—Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. But to them God is impersonal and unapproachable. They believe in incarnations of their deities. Hence they say that the belief of the Christian is the same as theirs, only under a different name. They are said to have a total of three hundred and thirty million gods and fifty-six goddesses. They worship the hosts of heaven, birds, beasts, trees, their sacred books, household utensils, and eighty-eight thousand saints. There are many priests who are worshiped. They exercise a powerful influence to keep the people from accepting Christ. The people have no distinct idea of sin and its meaning, therefore no longing for a Savior. They are skeptical, cold and indifferent. They are intrenched in their belief behind centuries of teaching, prejudice and reverence for ancestors. Besides the Hindu Coolies there are some Mohammedans and Jews with their bitter hatred of Christ. Within five miles of Amity Hall there are nine East Indian villages. Within sight of Amity Hall are five plantations, on each a village of Creoles and from sixty to one hundred and fifty East Indians. Twenty children were found in one village—and only one American worker for the whole district.

**The Origin of the Work.**—A few weeks before Gilbert Farr's arrival in the fall of 1891, Arthur Swift and Nathan Shrouder, who for several years has been a useful overseer at Seaside, went on horseback into the Amity Hall district to examine the prospect for opening work among the East Indians. The people were much pleased at the thought of a white man laboring among them. A

few weeks later, it having been decided that Arthur Swift should continue the work at Amity Hall and open up work for the East Indians, the two again mounted their horses and rode to the Coolies. Arrangements had been made for a young man, who seemed suitable, to act as interpreter. When they came to the place where the meeting was to be held, they found but few Coolies present and the interpreter drunken. They left the settlement and sought a place for consultation, refreshment and prayer. Later in the day they returned and found a noisy rabble of Coolies, more or less drunken, and their interpreter partially recovered. An attempt was made to hold a meeting. The workers returned to Seaside not very enthusiastic, but rejoicing that a beginning had been made.

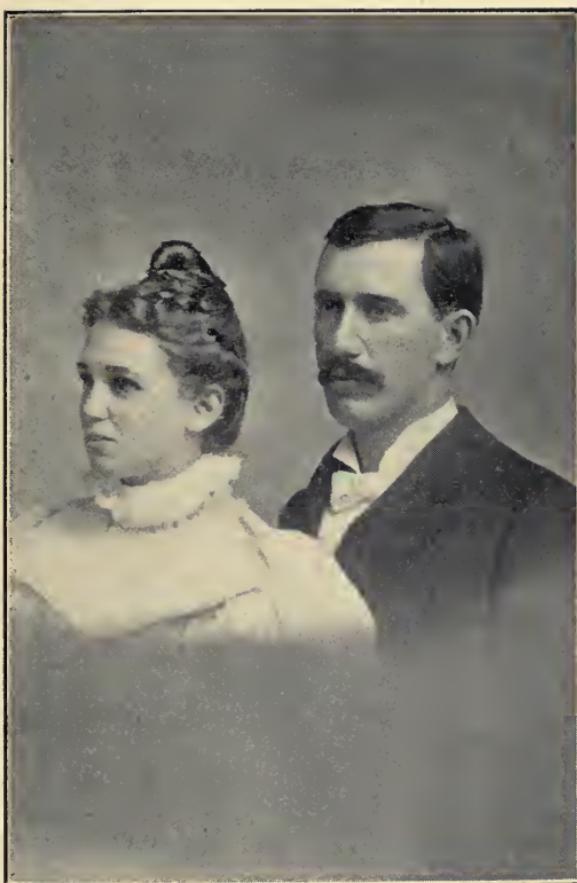
**Golden Grove and the Tabernacle.**—Work was conducted at Winchester for several months. It was laid down when an opportunity was given for the Golden Grove building. One hopeful feature of the work was the erection of a temporary building at Golden Grove across the Plantain Garden river, two and a half miles south from Amity Hall, by an unconverted Coolie. This location seemed better suited for an educational and evangelistic center of labor. Through the generosity of Captain Baker, who gave land from the Golden Grove estate and paid half of the expense of building, a tabernacle, 16 by 32 feet, was erected for meetings, Bible-school, night schools for adults and day school for the children. The tabernacle is cool, comfortable, well-seated and lighted. It has neither doors nor windows, but sides which can be opened out, making a huge roof. At its dedication on July 28, 1896, a large group of negroes were present, but Captain Baker had gone through the village personally inviting the East Indians, and when they came in timidly he gave them the preference in seats, saying that the building had been erected especially for them. An offering of \$30.00 was taken at the close of the exercises. The Tabernacle has been a

center of Christian influence in the district where it stands.

**The Day School.**—The day school was opened on the day after the building was dedicated, with Eliza Wiles as teacher. At the coming of Sarah Andrews, Mary White, relieved of the Amity Hall school, took the East Indian school and with a few interruptions has continued to the present time. From sixteen the attendance has increased to twenty-five. The school is an object of delight to the missionaries, but of much perplexity and anxiety. The children are bright, but the home life and government make them difficult to manage at school. At first the least correction would call down the wrath of the parents or cause the children to leave school. Older children are often obliged to bring little brothers and sisters to school in order to care for them. The teacher sometimes has three babies crying or asleep. There has been much improvement in order, and good progress in the studies, though the teacher is often compelled to go after her school. Sometimes she gathers in the boys from bathing and swimming for the afternoon lessons. Mary White delights in her work and the privilege of teaching Christian truths. The following questions of an East Indian girl to Alsina Andrews will show their keenness in grasping Christian thought: "Was it wrong for Judas to kill Jesus when he wanted to die? Will the people who died before Jesus came go to heaven?" Long months of labor are often rewarded by some pupil asking for a new name—a Christian name. The children feel keenly the influences of love and kindness, being affectionate, sympathetic and teachable. Sweet to them is the story of Jesus, and many have been wishing that they might give the gospel to their people. Within one year ninety-four children were brought under the influence of Christian teachers in the day schools, a large part of whom were induced to attend the Bible-schools. Parents also frequently come; mothers delight to sit at the teacher's feet.

**Family Visiting.**—House to house visiting largely occupies the time of Eliza Wiles, the Bible reader. She has a regular round of visiting each day. She is gifted for this and patient in following up her work with a soul for which she is burdened. She also teaches in the homes many children who can not at first be induced to go to school. As a teacher of English she has access to the homes. She also sews for them and doctors them. She delights to lead her little flock, dressed neat and clean, into the chapel to hear the gospel. An old man who at first refused to let her teach his grandchildren has since attended meeting, staying for school and class meeting. The conversion of a boy of sixteen was a cause of much joy. Although so young he has been brave to endure persecution.

Mary White also visits much in the villages. An account of one of her visits will give the general method of work. Driving up to a house, if the father is at home she sits down upon a stump and begins a conversation. The school children and passers-by soon form a little group, to whom the story of Christ is told, through Rufus King as interpreter. "She tells," in the words of Gertrude Marriage, "first how God made all things, at the same time whittling a chip to illustrate how much superior we are to inanimate creation and goes on to show that even if eyes and ears were stopped we have a mind which thinks and is above that of the cow in that it knows to do good or evil. They all agreed that if their children broke the law they would be carried to Bath for judgment, but if the father paid the debt the law would be satisfied, and then were told that a higher than ourselves could cancel our debt and that God himself had paid it, but that he only paid the debt of those who went to him for it." From speaking of the soul, of peace and happiness, she turns to friendly talk and gives them some ginger snaps. The Hindus hardly realize they have been to meeting.



CHARLES S. AND NELLIE M. WHITE.

**Salt Pond.**—*The Field and the Workers.*—Three and one-half miles southeast from Spanish Town, on the south side of the Island, lies Salt Pond estate, upon which Captain Baker erected a zinc-covered tabernacle, twenty by forty feet, and invited Friends to send workers to the Coolies in the district. The building stands near the public road on the corner of the campus of Great Salt Pond estate. It is in a flat level plain irrigated by canals from the Rio Cobre. It is in the center of about 5,000 acres of banana cultivations. Charles S. and Nellie

M. White, of Iowa Falls, went out in the fall of 1897 to engage in this work. After a pleasant and profitable visit at Seaside, Amity Hall and the out-stations, they reached Salt Pond in December and went to housekeeping in a building one-fourth of a mile from the Tabernacle. Near by is the old estate Great House, built two hundred years ago in the palmy days of Jamaica. They soon hunted up the children, some of them very wild, and gained the confidence of the people. By personal invitations up to the hour of meeting, they secured a large attendance on February 13, 1898, at the dedication of the Tabernacle.

*The Work.*—School was opened the next day by Nellie White with fifteen Coolie children, the number soon increasing to twenty-five. They were restless and took all the teacher's time. Sometimes she or Charles White went to their homes in the morning to start them off to school. But they learned very fast. Besides the school work, Charles White was busy visiting the homes of the people and holding meetings attended by East Indians, Creoles and Whites. They had outdoor meetings at two other stations, Bennet Pen and Tamarind. Within this parish of St. Catherine is a mixed population of nearly seventy thousand. The banana plantations about Salt Pond call together large numbers of East Indians, for whom the Friends' work at this place was commenced.

*An Abandoned Field.*—The workers were both in love with their work and much attached to the people when it became evident that on account of Nellie White's health they would be obliged to leave the Island. On July 12, 1898, they sailed for Boston, after ten months of joyous and faithful service in Jamaica. Their hearts are still in the work and they are able to do much more for the mission while in the home land than they otherwise could have done. The field which they left is yet unoccupied. Time goes by and no worker is found. The words penned by the departing missionaries mean

much: "As to-night we leave this needy, very needy field, our prayer is that God may send other laborers to gather the precious fruit."

**The Outlook for the East Indian Work.**—There are at present twenty-one members of Friends among the East Indians. One of these, John Levy, who joined two years ago, is well informed, a thorough Christian, and can read the Indian Bible to his people. Rufus King's zeal and faithfulness promise much for the future. He is useful in many lines of work. There is a Bible-school at Golden Grove, a Bible class for East Indians in the Bible-school at Amity Hall, and a large class under Mary White at Wheelerfield. A. H. Swift, as often as possible, attends meeting, or gives a magic lantern service at Golden Grove. In the Training School are nine bright Indian girls, and in the Swift home five beautiful children are being trained under careful Christian influence. The East Indian work has always needed some one to give it the entire time. It is an opportunity for work, to have the heathen from distant lands come to the very door of the mission. Arthur Swift and Mary White contemplate organizing an East Indian church in Golden Grove. The converts are quite in sympathy with the plan and pleased with the prospect. The work already done reaches far beyond any tabulated results. Much has been done in breaking down prejudices and opening the door to many who are yet unsaved. Attendance at the meetings and liberty to enter the homes give unlimited opportunity for seed-sowing. A scene of the past winter, where a group of East Indian Christians and their unconverted friends were bowed with the leader at the close of meeting, offering up prayers of thanksgiving and penitence, is both a pledge and a prophecy of the future.

## CHAPTER XIII.

### HAPPY GROVE TRAINING SCHOOL FOR GIRLS.

**The Happy Grove Property.**—Almost from the beginning of Friends' work in Jamaica it has been the purpose to establish a Training School. A beginning was made at Glen Haven, but it was given up till a more suitable location could be secured. In 1891 the Happy Grove Property, of which Seaside was a part, was purchased for this purpose. In March, 1895, Zenas L. Martin, on behalf of the Misionary Board, visited Jamaica to consult with the workers and plan for establishing the Training School. At first it was thought best to fire the old house on the plantation. Further examination revealed a stone foundation two feet wide and seven feet high which after nearly a hundred and fifty years was almost perfect. The frame work of native wood was little injured. It was decided to rebuild the house and to sell a part of the property in small lots to young men, who otherwise had no prospect of securing homes. By a clause in each contract the sale of intoxicating drinks and living in immorality were forever prohibited, the owner forfeiting his title if these conditions be broken. In this way nearly all of the heads of families and young men belonging to Seaside Meeting secured acre lots for homes. When the buildings are all completed it will make a community of twenty-seven families of Friends. When it became known that lots were being offered for sale there was a great demand for homes. "It was interesting to see how many were at once convinced of Friends' principles. Confidentially one after another expressed his settled conclusion to join the Friends—always with the casual inquiry whether we had any more land for sale."

**The Building.**—Lumber was purchased in Kingston for the building in the spring of 1895, and sent to Man-

chioneal on a schooner. On account of many delays incident to building in Jamaica, it was three years before the home was completed. It is located one-fourth of a mile south of Seaside in a healthful spot some distance from the road. The back veranda looks to the mountains on the west, and the front one to the east out upon the ever-changing sea. On the first floor formerly used for a carriage house and store room, are the dining rooms, work room, school room, bath room, and store room. On the second floor are the matron's room, office, parlor, the girls' sitting room and dormitory. The third floor is also used for dormitory purposes. The home is neatly furnished. It is convenient, pleasant and homelike—a constant object lesson to all its inmates and visitors.

**The Object.**—The object is to give to East Indian and Creole girls a good intellectual development, with religious instruction and careful training in secular and domestic life. The day schools are doing a noble work but the teacher's influence is sadly hindered by the home life. The Training School seeks to overcome this difficulty by receiving girls into the home and shielding them from evil associates and influences while character is being formed. It is the settled purpose, richly blessed thus far, as early as possible to lead each girl to Christ. This gives to them the proper moral standards, the motives and the power to live noble lives.

**Historical Sketch.**—The Matron, Alsina M. Andrews, arrived in October, 1897. The interval between her arrival and the opening of the school was employed to good advantage in acquainting herself with the new surroundings, furnishing the house, and planning for the opening of the school and its organization. The opening occurred on May 5, 1898. A booth had been erected to accommodate the large number of visitors. The people were shown through the building and were much pleased with what many insist on calling "The

College." Interesting and appropriate exercises and the actual beginning of the long expected enterprise inspired the workers with hope and the people with enthusiasm. The number of inmates gradually increased from three to fifteen before the close of the first nine months. Many more were turned away because they could not be accommodated. There are now twenty-seven, many coming from distant parts of the Island. Nine of these are East Indians, turned over to the school by the Government through the Inspector of Immigrants. It is a rare opportunity to have for a period of five years absolute control of children of heathen parents. The building is now crowded to its utmost capacity. The number calling for admittance and the abundant evidence of the good that each girl is receiving call loudly for an extension of the work.

**Support of Pupils.**—The total expense for each pupil in the Training School is about \$40 per year, which includes all the expense of living and tuition for the school year of fifty-two weeks. Sometimes this expense is met by the pupil's parents. But in most cases provision must be made for the support. Several Sabbath-schools and local Women's Foreign Missionary Societies in Iowa Yearly Meeting have pledged the support of a girl in the school. It is expected that new pupils of the dependent class will not be accepted by the matron of the school until adequate provision is made for their support. Under the wise and judicious management of the Matron and the Advisory Board the financial affairs of the School have been kept upon an excellent basis, and the hopes concerning the Training School have been more than realized.

**Life in the Training School.**—The new week begins with the Training School family attending Bible-school and meeting at Seaside. In the afternoon after the older girls have studied the Bible-school lesson for the next week and the children have had a happy hour looking at



*The Happy Grove Training School.*

Bible pictures and listening to Bible stories, all attend the Happy Grove Junior Endeavor meeting. The evening is spent at home. The impressive thoughts of the day are recalled and discussed. With music, reading and conversation the evening passes all too quickly. Monday is wash-day, which is well started before breakfast. Four days in the week are occupied with school duties. Saturday is the time for floor-dyeing and polishing. The dye of dark red color is obtained by boiling the bark of a tree. After being polished with a cloth, beeswax is rubbed on the floor and polished with a cocoanut husk brush. In addition to school duties it is the purpose for each pupil to become skillful in sewing and proficient in the various departments of house work. To this end the daily duties are performed according to a program, a new assignment of duties being made when sufficient improvement is noticeable. The entire work of the Institution being performed by the pupils themselves, it requires careful management to get the washing, ironing, cooking, baking and sewing done without seriously interfer-

ing with school work. Under the present arrangement, no one is detained from school work more than two hours a week, the classes staying out by turns. A recreation period follows the afternoon session of school. Two hours are then devoted to sewing, beginning with a general lesson, followed by practice work, generally sewing or mending. Delightful out-door work is found in caring for the flowers, weeding the garden and mowing the yard. Sea bathing is a delightful and healthful recreation. In playing with dolls, jumping the rope and swinging the pupils show themselves real girls. Fish are caught for the home in a fish-pot which men carry out to sea in a boat. It is attached by a long rope to buoys and sunk hundreds of feet until it reaches the bottom of the sea. Every day or two it is revisited, drawn to the surface, the fish removed and the pot rebaited.

**Christian Influence.**—The Matron, Alsina M. Andrews, has been instrumental in leading nineteen of the girls to accept Christ as a personal Savior. Five of the girls who were Christians when they came were led to accept Christ through the instrumentality of Friends. The girls manifest great love for God and the Bible. Much time is spent in memorizing portions of Scripture. Thirteen are reading the Bible through. They earnestly endeavor to apply Christianity to life. The change in deportment following conversion shows a real change of heart. Nearly all of the girls have united with Friends as Junior members. If their lives stand the test until more mature, they will be received into full membership. There is assurance that the record will be much brighter than that of the average of Junior members in Jamaica, fifty per cent of whom are dismissed on account of immorality when they grow older.

The Junior Christian Endeavor Society, organized more than a year ago, with nine members, has increased to twenty-one. The Lookout Committee carefully watches over the spiritual condition of each girl in the

home. The Sunshine Committee carries flowers to the sick and makes the home bright and cheerful. The business meetings are held regularly and reports of the work are given. The prayer meetings, led by the Juniors, are seasons of blessing, the members freely engaging in prayer and testimony. Among the benefits which the girls testify to having received are: "It helps those who are timid." "It keeps people out of danger." "I am glad because we are learning to conduct meetings ourselves, and every week I have a new thought to guide and help me."

**The Outlook.**—For a family of twenty-seven the Matron has been mother, teacher, and governess. Georgie Griffith, since being relieved of Seaside School, has acceptably filled the position of teacher and instructor in music. The promising beginning made by the Training School is a pledge of larger things for the future. In all the missionary fields this method of work is one of the most helpful and permanent. The watchword of Bishop Taylor for Africa expressed the thought in the "three I's"—"Infants, Industry, and Independence." The Training School is already telling for God and homes and human lives. A new building is much needed in order to make room for a larger number of Jamaica girls who must either be provided with such privileges or grow to womanhood in helplessness and moral darkness.



## CHAPTER XIV.

### METHODS OF WORK.

**Preaching the Gospel** is the ordained way for men to hear that they may believe. The workers in new mission fields find much difficulty in getting people together or in keeping them long enough to make any impression. The workers in Jamaica have abundant opportunity for this work. The urgency for this is shown in the way that nearly all of the missionaries are given by the Head of the Church a share in the vocal ministry of the word. Under a searching discourse hearts are often seized with conviction, yielding at once or carrying the burden of sin for months. By the preaching of the gospel the fruit of other methods is gathered. Not only is instruction given but the people are often stirred to action, and from knowing the life passes to feeling, willing and doing.

**Educational Work** is sometimes the right hand with which the missionary lifts the people; sometimes the passport into their homes; the plowing of the field for the seed; the sowing of the seed for a future harvest; the lifting of the veil from the eyes; the development of the power to grasp the truth; the wedge opening the closed life; the stroking hand upon the head, assuring the timid heart; the storing of the armory for future defense; and the tolling of the bell calling from the homes those who are most sensitive to spiritual impressions. In Jamaica the pupils of the day schools are easily brought into the Sabbath-school and the church. The mission that has no school has few children. No other denomination except Friends and Roman Catholics employs foreign teachers. This is one secret of Friends' success, though it is hoped that the time may come when native teachers well qualified can do this work successfully. In 1897, out of twenty young people connected with the church at Amity

Hall, seventeen had been pupils of the day school. There were plenty of other young people in the community, but they had not been reached, preferring the life of sin. From three hundred and fifty to five hundred children are every year brought under the influence of the missions through the day schools. Moral lessons are impressed upon them with some good results. One teacher after giving a lesson in honesty, noticed that lost articles were brought to her more readily. The maximum good is accomplished where the pupils do not return at the close of school to demoralizing homes, but are under the constant influence of teachers, as in the Girls' Training School. The greatest need now is a similar school for boys, that those who leave the day schools may be kept under Christian influence and receive an education that will fit them for life. The prospect for a native ministry will be hindered till this crying need is met. H. Alma Swift did some good work in a training school in her home, but this increased the labors of a worker already overburdened. Charles Warren, after returning from St. Elizabeth, drank in the lessons with great eagerness till November, 1898, when death came to him, happy and victorious. The educational work under the present force of devoted workers needs only to be supported, the teachers relieved of extra burdens, a high-grade school established for boys, the Girls' School enlarged, and greater results will follow.

**Temperance Work.**—From the earliest history of Friends' work in Jamaica every missionary has written and spoken of the great need of temperance work. Soon after the erection of Seaside chapel, under the direction of Evi Sharpless a temperance society was organized with forty members who wore the bow of blue. With few exceptions their monthly meetings have continued to the present time with good interest and definite results. In the Cedar Valley community even times of watching by the dead were once given to drunken carousals. While Jesse and Elizabeth Townsend were there, the Monthly

Meeting's committee on funerals handed in the following report: "A funeral (night watching) was attended at James Wallen's house.....There was no strong drink for the night. We had tea and biscuits in order. Men, women and children kept themselves in order. We provoked each other for good and think it was one of the best ever held in the district." Public meetings and Bands of Hope awakened much interest in the cause of temperance. When Jesse George was at Seaside, to counteract the custom of buying rum at the grocery shops, he continued the temperance meetings. These were given to talks, declamations and songs on the evils of strong drink and tobacco, closing with the circulation of the total abstinence pledge. Some of the children in the Band of Hope became examples of courage and self-denial. Little Rosa Hastings, being invited to a wedding, refused the rum which was almost invariably passed to the guests, standing true to her pledge in spite of the efforts of all present, including her mother. Nathan Shrouder, now one of the staunch native workers, was laboring with a company of "working partners." They all work for A today, B tomorrow, C the next day. The person in whose field they are working is expected to furnish refreshments, including rum. After about twenty days it came time to work in Nathan Shrouder's field. He offered to furnish any kind of refreshments except rum. The workmen refused to come, thus causing him a loss of twenty days' work and throwing him out of his company.

Gilbert Farr, Arthur Swift and the workers connected with them have continued the temperance work in science, song and sermon. Annual picnics have been held, the rum shops en route to the grounds viewing the banners of enthusiastic children and youth. Total abstinence is a necessary condition of joining with Friends. If there be any doubt the applicant is given an opportunity to sign the pledge, sometimes resulting in his going to another church. A few of the older members deceiv-

ed the missionaries, continuing to drink with their associates. Very few of the young members have been accused of drinking, though surrounded by temptation on every hand. The young people have entered heartily into the medal contests, giving their strong temperance selections in a forcible manner. The magic lantern has pictured vividly the physical effects of strong drink. The hope of the future is in the children who are learning scientific temperance, the moral and intellectual evils of strong drink and tobacco, and how to meet the temptations about them. At one of the mission stations not one of the boys and girls who were members of the Band of Hope three years ago use tobacco or stimulants. One little boy, after being repeatedly urged to go on an errand for rum said with emphasis, "No, I'll not touch rum."

**Personal Work.**—Not only is the gospel to be preached by a public herald (2 Cor. 4:5—Greek) but also chatted or spoken informally (Acts 9:22—Greek). The missionaries have often followed the preaching of the gospel by personal work, resulting in the conversion of many who otherwise would have shaken off the appeal and grown harder in sin. In the home, by the way-side, or at the close of meeting the personal appeal has been richly blest. A minister in another denomination in Jamaica showed the force of a personal application of a lesson by going to the home of a delinquent member and, taking a coal from the fire, placed it by itself and watched its brightness and heat disappear. Without a word having been spoken the man said: "You need not say a word, minister. I'll be at prayer meeting next Wednesday night." House to house visiting has been useful in all stages of the work, but especially in getting acquainted with the people in new fields and inducing them to come to the meetings.

**Bible Schools** are, if possible, more essential to a mission field than to the home church. *Teaching* is the crying need. Among the Creoles the authority of the

Bible is almost universally acknowledged, thus furnishing a lever for the teacher. To make the people know and feel what the Bible says is to put within their lives a powerful motive for right living, which is the thing needed, since they already make a profession of religion. The Bible-school furnishes the needful lessons on strong purposes to do the will of God, and clear teaching about God, sin, redemption and life. They also attract people who would not otherwise attend the meetings. In the Bible-school is the best place for the natives to begin Christian work, leading souls to Christ while developing their own gifts. Most of the schools are superintended by native workers. In the fourteen Friends' Bible-schools about eight hundred people have placed before them the Bible idea of life. There are also various Bible classes meeting regularly for the study of special subjects. From the early history of Seaside the weekly Bible class has been held. When Elizabeth Townsend was there the young men would come for miles to the Bible readings on the "Story of Redemption," those who could reading their assigned texts with great delight. The class was for some time known as the "Candidates' Class," but was changed to the "Evening Bible Class," because there was a tendency to look upon this as a passport into the church. One mother said: "My boy has been attending the Candidates' Class for three years and I think he ought to be received into the church."—though she confessed that he had not been converted and she had never heard him pray. While the day school pupils are more easily induced to attend Sabbath-school, in the out-stations the Sabbath-schools have furnished many pupils for the day schools. The teaching of the Bible is the foundation, the building and the embellishment of every permanent structure of the missionary.

**Prayer Meetings** do not get out of date in the mission field after there is one convert to meet with the missionary. Whether it be a few young men at Long Road watching in prayer amid the persecutions of the

“Revival” craze, or the members at Hordley holding a week’s early morning prayer meetings, they have been as the cloud before rain. The regular prayer meeting at the stations are times when the sincere ones are strengthened and conviction often seizes those who have had things hidden in their lives, or have been open sinners. The natives are simple and direct in their prayer and thanksgiving. It is beautiful to hear, uttered with deep emotion, “I thank thee that thou hast redeemed me.” In the cottage prayer meetings people are often “compelled to come in” and their lives are changed. To the cottage prayer meetings in the region of Wallingford, the workers have gone along narrow mountain paths, the lantern revealing the danger and destruction awaiting a single mis-step. But all of these prayerful efforts bring the blessing to the worker and to the people. Prayer in Jamaica, as in other places, proves true to its definition as given by the little boy who said, “Prayer is to get things with.”

**Class Meetings.** —The word sounds a little “un-Friendly,” but by this means many wayward ones have been reclaimed and many fainting hearts made strong. It is customary after the regular morning meetings to have a meeting of the members—usually in groups, as aged women, young men, etc.,—at which the roll is called and personal testimony is given. The people often “confess their faults one to another and pray one for another.” This is the best way that Jamaica missionaries have of keeping acquainted with the individual lives of the members.

Workers’ Meetings are often held late in the afternoon when the messengers have come in from all the outposts. One tells of special victories won, another that in a certain village it seems no one else can be reached for Christ. All hearts are open before each other and then, as the disciples who “kneeled down on the shore and prayed,” they commend themselves and the work unto Him who knoweth the hearts of all men.

**Christian Endeavor.**—One of the first Endeavor Societies on the Island was organized at Seaside in December, 1892. At first, being somewhat of a novelty, and held on Sabbath afternoons when people were at leisure, it was largely attended. In all of the other stations the Endeavor work has been the means of reaching people, besides furnishing schools for Bible study, personal work, temperance, good literature, and practical Christian duties. The full meaning of the pledge is not comprehended by the majority. All of the successful native helpers have first been faithful Endeavorers. At the first Island Christian Endeavor Convention the Junior Society at Seaside, organized by Anna M. Farr, was the only one reported in Jamaica. At the next convention she gave an address on Junior work. Since then many others have taken it up.

**Social Purity Work** is very difficult on account of an almost universal lack of keen moral perception. The visit of the aged round-the-world missionary, Mary Clement Leavitt, in April, 1897, was a great help in this work. All the missionaries find it necessary to preach on this subject and to go into the homes and persuade the parents of illegal children to get married. Young people, middle aged, and sometimes grand-parents, continue, unabashed, to violate the divine law because they can not "afford a weddin'." They count it a disgrace to marry without a long train and a bridal veil. Sometimes a couple of this class who have heard the gospel preached for months will get under such conviction that they will wish to have the bans published for their wedding. During the past year this work has been much hastened by a fund of a few hundred dollars given by Emma C. Swift for the special purpose of helping poor people get married. About fifty couples have been thus assisted—one of the greatest triumphs in the history of the mission. To reduce expenses, Helen M. Farr, before leaving the Island, assisted in making twenty dress-

es at the Mission Home. The barriers to simple wed-  
ding now broken it will be less difficult.

**The Printing Press.**—Ever since the Endeavorers of Iowa Yearly Meeting sent the little press to Gilbert Farr, the printing of literature has scattered truth on the Bible, temperance and morality. G. L. Farr has a press at Glen Haven upon which he prints tracts and Sabbath-school supplies. A new press has lately been presented to the Seaside Mission by friends in New England. It is much appreciated. "Friends' Jamaica Mission" is now printed on this press. For seven years it has been making its monthly visits, telling stories of a curious land, and a needy people. The founder, Gilbert L. Farr, and the present editor, Arthur H. Swift, have carried this extra work, no matter how busy the day, how urgent the call, or how weary the worker. While on account of its revelations of native conditions it has sometimes been opposed by the people, it has been of untold value to the supporters of the mission at home.

**Varied Methods.**—"All things unto all men" is also necessary in Jamaica. The home life of the people makes a special need for *mothers' meetings*, held on Sabbath, or in mid-week when mothers can leave their field work. The women often bring their sewing and listen to earnest talks and suggestions on Christian life and the training of children. No mission can do its best work *without children's meetings*. All of the day school teachers are trained in this work, their untiring labor, and prayers of faith leading to many conversions. The *magic lantern* has often served in the hands of Arthur Swift to impress temperance truths, to review the Sabbath school lessons and to tell the story of Christ in a way that would lead an East Indian to say, "He came as a babe, grew to be a man, died for our sins. Must be a good man." *A reading circle and literary society*, conducted by H. Alma Swift in the Seaside home, has helped to develop the young men who have given recitations.

read essays on Jamaica's history and other subjects, or listened to the leader read from some book like "In His Steps." At Glen Haven, the books from a small circulating library were carried far into the hills and eagerly read. Bible messages have been given by a gospel lantern placed within a frame covered with bright red paper upon which texts were printed. "If by *any means* I might gain some."



*"Every great work of the world has been done by men whose shoulders were crushed beneath a load of personal responsibility."*



## CHAPTER XV.

### PRESENT DAY PICTURES.

**The Field.**—After looking for a while upon the sowers scattering the seed, the eye naturally turns again to view the soil upon which it falls. Of the white population comparatively few attend religious meetings. The majority live for ease, maintaining an attitude of superiority to other races. Unstable, restless, suspicious, hostile to both whites and blacks, stands the colored class, a few of whom comprehend the needs of Jamaica and are striving to meet them. The East Indian is now unconsciously struggling, with the keys of industrial progress and the English language, to enter Anglo-Saxon Christendom. Forming the bulk of the population, and lying as the lower stratum upon which the others rest, is the half million of blacks, only sixty years from slavery. The first thirty years the white was sullen and hostile because his chattel was taken from him; the black, counting slavery and labor synonymous, was content if with fire and hoe he could get the bare necessities of life. Notwithstanding the self-sacrifice of missionaries who were builders, teachers, pastors, and doctors, multitudes of the negroes grew up in dense African darkness. Since the great negro uprising of 1865, the British Government has been taking a more active interest in its liberated slaves of Jamaica. The last thirty years have witnessed great progress in industrial and social life. The attendance at school is increasing and the value of the literature annually brought into the Island has multiplied a thousand fold since Emancipation. Enough has been done to give promise for the future, yet one third of the children are untouched by the school system, and only two-thirds of the people come under the influence of Christian agencies.

**Forces at Work.**—With thankfulness for every force which makes for righteousness, it is fitting to take a spe-

cial look at Friends' workers. Except the small station in the southwestern part, Friends' work is confined to the two eastern parishes, which have a total population of about 65,000. In the three main centers—Seaside, Amity Hall and Glen Haven—are ten faithful missionaries and several native helpers, laboring with hand and brain and heart. The press is working as a mighty uplifting lever. Bible truths, having been lodged in a heart, sometimes quietly force open its barred doors for the streaming light of day. Or, touched by a coal from the holy altar of some prayer group or minister's message, the dynamite of the gospel bursts the prison bars of a sinful life and there comes forth, "To the free sun and air of God," a redeemed man. Conscience, though long seared by indulgence and deadened by the lack of public moral sentiment, seizes a strong man, and, humble as a child, he seeks righteousness with penitence and great urgency, giving neither rest to his feet nor slumber to his eye-lids until the woman who for years has been a mere consort, becomes his true wife according to the laws of God. The statement, "All power is given unto me," is verified when the messenger, having spoken the word in conscious human weakness, witnesses the hardest heart melt under the power of the Holy Spirit. The changes wrought in life and character show that the powers of the moral universe of God serve him who vows to live a righteous life.

**Results.**—Although it is impossible to measure spiritual results by stated facts and figures, yet there are certain estimates which throw light upon the progress of the kingdom of God on earth. The following facts are based upon the last official statistics of Friends' work in Jamaica. There are three monthly meetings with 332 members. In the five regular day schools and the one in the homes of the people, are enrolled 348 pupils. There are twelve Bible-schools with 760 pupils. The property of the Mission has been steadily increasing, the total value at the present time being about \$15,000. This

gives some substantial showing for all the money expended. It is not too much to say that a large part of the Island has been influenced by Friends' work. To measure results now is as if one were to estimate the value of a crop by the first fruits. Seed has been sown and is growing—some now peeping through the ground, some just budding, and some ripe for harvest.

**Obstacles.**—Obstacles to mission work have been classified as follows: Obstacles to entrance, obstacles to communication, and obstacles to impression. The first of these does not exist in Jamaica. The second class relates to travel through the country and to language. The difficulty in reaching the homes of the people has in some places been serious, especially in the mountains among the "bridgeless" streams and the narrow, winding foot-paths. Family visiting about Glen Haven has often been hindered on this account. The difficulty of the language is reduced to a minimum, compared with the great mission fields of Asia. These are all mere mole-hills compared to the obstacles to permanent impression. The poor financial condition of the people, the hostility of the elements in drought and hurricane, and the enervating influences of a tropical clime, seem at times like impassable walls in the march of a little mission church. But the greatest obstacles are the folds of superstition, of hereditary evil tendencies, and of moral laxness and deadness which surround the individual lives of the masses. Among the East Indians, the missionary must commonly meet the great barrier of language, and when past that he stands face to face with an organized religion which, as a foe to Christianity, is unequalled in age, complexity, subtlety, and unyielding obstinacy. These difficulties call not for retreat, but for faith, patience, and self-sacrifice by those in the home land. Love, sympathy and prayer will help to strengthen those who are facing all of these difficulties, and many others known only to those who have met them.

**Home Organization and Support.**—The organization of the work at home is such as to give unity in administrations, with freedom and personal responsibility in collecting funds and increasing the missionary interest. From the officers of the Women's Foreign Missionary Society of the Yearly Meeting and the Foreign Mission Board appointed by the Yearly Meeting, a Joint Executive Committee is chosen, with President, Secretary and Treasurer, for the practical administration of affairs. All funds collected from all sources pass through the hands of this Treasurer. The Joint Committee, by consultation with the missionaries, decides how all money shall be expended and determines the general policy of the work on the field.

At the base of the pyramid of support are the Bible-schools of Iowa Yearly Meeting. Once a month they have an opportunity of contributing to the Jamaica mission fund. Missionary Day is observed every year in all of the regular meetings for worship. At this time all of the members, about 11,000, make their offerings for the work. Some monthly meetings support workers, and different Bible-schools and missionary societies support girls in the Training School. The contributions of the children keep Eliza Wiles in the work. Several individuals, in and out of the Yearly Meeting, have given largely, making it possible to maintain and increase the missionary force. The help of the native churches in finances is becoming more marked each year. Their gifts for last year were \$539.00. All who have had a share in the support of the work have proven that, "It is more blessed to give than to receive."

**The Call for Qualified Workers.**—In view of the results of the past and the needs of the present a word may be said concerning the calls which are frequently made for new workers. This book may come to some whose "hearts have stirred them up" to consider missionary work as a life-calling. The general qualifications

are the same for every field, though each country makes its special plea for men and women adapted to its needs. Any standard is not to be set up against the clear call of God and the equipments which He gives to those whom He sends out. But the voice of this century of missionary history just now closing is clear and emphatic in its testimony that those who have natural and acquired gifts for special service are the ones whom God uses most effectually. Concerning the qualifications for workers in Jamaica, it is well to read from the book of experience. Health is of prime importance. In connection with this it is well to remember that a knowledge of the laws of health and a willingness to obey them are scarcely less important than a strong body. As to intellectual preparation, the testimony of Gilbert L. Farr is worthy of careful consideration. At least three times in his letters during the past year, he has spoken in thoughtful pleading tones, urging that all young people who are looking forward to work in Jamaica take time to finish a college course before going to the field. Sometimes under a stirring missionary appeal, young people offer themselves for service and grow restless or discouraged if the door does not swing open. The results would be more satisfactory if this zeal would only crystallize into a fixed purpose to *prepare* for the work. Then the life could move forward, both working and getting ready to work. The life that is purposeful in preparation will be strong in service. Spiritual preparation is to health and education what the soul is to the body and the mind. The missionary should be a person of spiritual resources as well as rich in personal soul life. "There are two kinds of knowledge; one is to know a thing and the other is to know where to find it." Those who stand alone in the dark places of the earth have special need to be able to gather from the Bible, from literature, from nature and from man those things which the Spirit of God can change for the need of the moment into courage, wisdom, power, love, and guidance. These resources are val-

able as they aid one in personal life and the power to win men for Christ. In addition to general preparation, it is well for young men looking forward to work in Jamaica to get a practical knowledge of agriculture, handcrafts, book-keeping, and physical culture. Young ladies will need housekeeping and sewing. All will find use for music. The camera and the magic lantern are helpful servants. In the words of Isabella Thoburn: "Everything which one can learn will be useful on the mission field."

**Appeal.**—It is not the purpose to emphasize the needs of Jamaica to the exclusion of other fields. None rejoice more than our own missionaries in Jamaica that, in the neighboring island of Cuba, work is opening up under the American Friends' Board. This move is a hopeful sign of closer unity in all of our work. When measured by the need, the possibility, the open door and the promise of an enduring work, it is worthy of the sympathy and help of Friends everywhere.

Perhaps the most urgent appeal at present for Jamaica is for help to establish a Boys' School, which is now in prospect. The plan is to secure property and equip a building, similar to the Girls' Training School, where boys and young men may be kept under Christian influences while they are given a good industrial and intellectual training. This will also be a practical Bible training school for supplying the urgent need for young native workers. Its value in this way will be immeasurable. Milton Kenworthy, class 1900, of Penn College, has been secured for this work. He is a young man well fitted by natural gifts and special preparation for this important position. The responsibility of opening this work lies now with those who know the needs and have the power to advance the cause of Christ in this way.

When Christ "looked upon the multitudes," he had compassion upon them. Peter, seeing the lame man at

the gate, said, "Such as I have give I thee." The law of human action—knowing, feeling, willing and doing—applies with increasing power to Christian work. To look upon Jamaica with the eye of Christ is to have the soul aroused to service on its behalf. The crystallization of vision into action is God's way for men to become coworkers with Him. The wise men saw His star in the East and then came bringing to Him their gold, frankincense and myrrh. These gifts are sometimes taken as typical of temporal possessions, prayer and service. For these the Master pleads to-day as He stands pointing to the 'Isles that wait for thy law.'



*"The end of the geographical feat is the beginning of the missionary enterprise."*—LIVINGSTON.



## IMPORTANT DATES.

### HISTORY OF JAMAICA.

- 1494—Discovery by Columbus.
- 1655—Beginning of English possession.
- 1838—Emancipation of the slaves.
- 1843—First railroad in Jamaica.
- 1868—Beginning of first shipments from Port Antonio.
- 1877—Present educational system adopted.
- 1891—Industrial Exhibition at Kingston.

### GENERAL CHURCH HISTORY.

- 1754—The Moravians began work in parish of St. Elizabeth.
- 1783—Beginning of Baptist work by George Lisle.
- 1789—Thomas Coke (Wesleyan) first visited Jamaica.
- 1800—First work by the Presbyterians.
- 1830—The London Missionary Society began work in the Island.
- 1870—Disestablishment of the Church of England.
- 1899—Dr. Frances E. Clark visited Jamaica.

### EARLY FRIENDS IN JAMAICA.

- 1662—First record of Friends in the Island.
- 1671—George Fox visited Jamaica.

### MISSION WORK OF IOWA YEARLY MEETING.

- 1881—Pioneer work commenced by Evi Sharpless and William Marshall.
- 1883—Iowa Yearly Meeting adopted Jamaica as its mission field.
- 1883—The first resident missionaries sent out—Jesse and Elizabeth Townsend.
- 1884—First meeting-house (Glen Haven Valley) completed.
- 1885—First Monthly Meeting organized—Glen Haven.
- 1891—The Christian Endeavor Union of Iowa Yearly Meeting sent out Gilbert Farr as their missionary.
- 1893—Beginning of the publication of "Friends' Jamaica Mission."
- 1898—Opening of the Happy Grove Training School.

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This outline is intended especially for study classes—for recitation and review. Small figures indicate pages in the book.

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